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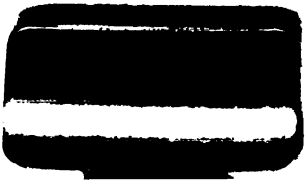

The Teacher and His Work.

THE TEACHER AND HIS WORK

By

Samuel Findley, Ph.D.

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PREFACE.

THIS book is the outgrowth of almost a lifetime of school work in nearly every grade of schools, from the district school in the country to the city superintendency.

Much of the matter contained has done duty, in other forms, at teachers' institutes in Ohio, Pennsylvania, West Virginia, and Illinois; and a considerable part has appeared in an educational magazine. The whole has been carefully revised—much of it rewritten.

I have not been ambitious to make a large book, but rather to condense within moderate limits as much as possible of helpfulness and inspiration to those who are bearing the burden and heat of the day. Nor have I striven after novelty or display of learning, but I have striven to make simple and plain some of the most vital things in school education.

The life of an earnest teacher is of necessity laborious and pains-taking, but it has its compensations. Though at times painfully conscious of weakness and short-coming, I find in the retrospect of

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the years much more of satisfaction than regret. I rejoice that I have had, and still have, some part in a work so good.

A hearty God-speed to every worker into whose hands this book may come.

SAMUEL FINDLEY.

Akron, Ohio.
July, 1899.

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Character and Equipment of the Teacher.

"For myself, I am certain that the good of human life cannot lie in the possession of things which, for one man to possess, is for the rest to lose, but rather in things which all can possess alike, and where one man's wealth promotes his neighbor's."—*Spinoza.*

I.

Character and Equipment of the Teacher.

THE chief factor in public education is the teacher. Like teacher, like school. No matter how costly the buildings, the furniture, and the apparatus, and little matter how excellent the text-books, and how wisely arranged the courses of study, the schools will be just what the teachers make them. Good teachers will make good schools, and poor teachers poor schools, under almost any circumstances. Some one has well said that the Socratic method is worth very little without a Socrates in the teacher's chair. Mr. Garfield is credited with saying that Mark Hopkins on one end of a log and a student on the other, would be a good university. And Mr. Emerson, replying to his daughter's inquiries as to what studies she should take, said: "I care little what studies you pursue; I am far more concerned to know with whom you study." These familiar utterances all point in the same direction. Among all the agencies for the promotion of popular education, the teacher stands pre-eminent.

It follows that the most direct and effective way to improve public education is to secure a higher order of teaching talent. The want of well

qualified teachers is the weak place in our system of public instruction. The majority of teachers are doing business with insufficient capital, and they are ever on the verge of bankruptcy. The one great need of our schools is better prepared and better paid teachers. Less money invested in brick and mortar and more in brains would be to the credit of our intelligence and greatly to the advantage of the rising generation. Many of our communities display commendable liberality in provision for the externals of education; but much of it is waste because of niggardliness in that which is more essential.

In harmony with these views are the following words of President Adams, of Cornell: "I believe that no person of impartial judgment can observe our schools in comparison with those of Europe without admitting our great inferiority, especially in the primary and lower grades. We spend large sums in large and well arranged buildings, and in elegant furniture and expensive text-books, and then frustrate the purpose of them all by not having the one thing compared with which all the other things are nothing, namely, a good school." The one way of having a good school is to have in it a good teacher.

The teacher's incentives to excellence are great. He has great opportunities. His work is noble, requiring good talent and high attainment. Success in the pursuit of wealth, so much coveted by

most men, almost invariably cramps and dwarfs the soul. The best success in teaching can be attained only through the enlargement and ennobling of the teacher's whole being. And this is one of the blessed compensations of the work.

The first and most valuable qualities of the teacher pertain to his personality—to the inner substance of his life and character, to his motive, purpose, spirit.

Genuine character is essential. It would be vain to attempt to make a good teacher without good material to start with. It has been said that of a piece of steel you can make almost anything you please, from a plowshare to a watch spring; the essential thing is that it first be good steel. The teacher's work, in the long run, in the outcome, will be measured by what he is. The true teacher's best teaching is an unconscious emanation from the undermost substance of his character. No assumed appearance of goodness will serve. It requires very little time for pupils to penetrate and perforate any mask their teacher may put on. Some one has said that a squirrel is not surer to know a sound nut than are children to recognize genuine character in their teacher where it exists, and they cannot escape its influence nor withhold their respect.

But what is included in genuine character? What are its essential elements? Without attempting anything like an exhaustive analysis, I present the following trinity of character:

1. *Integrity.* In common acceptation, a man of integrity is an honest man—a man that pays his debts, tells the truth, and holds his word sacred. But a glance at its etymology reveals a striking significance in the term. It has the same origin and something of the same significance as the word integer. If we supply a letter which seems to have been omitted for the sake of euphony, we have integerity, which implies entireness, wholeness, completeness. A man of integrity is not necessarily very large or very great, but he is intact; no part of him is wanting through indulgence in vice or wrong-doing. He has that completeness which comes from standing in proper relation to the Divine. A soul estranged from God has lost its integrity. It is imperfect, incomplete—in an abnormal state. Like a severed branch, it is fruitless and useless. "Apart from me ye can do nothing." A man of integrity is a man of right principles. He loves God with all his heart and his neighbor as himself, and walks in the way of righteousness.

2. *Purity.* I never so much crave a gifted tongue or pen as when I touch this subject. O the excellence of purity! O the blessedness! The pure in heart shall see God. There shall in no wise enter into the beautiful city anything that is unclean; but those having clean hands and a pure heart shall stand in the holy place. Even external purity is much to be desired. Teachers should always be clean in person and attire, and pure

in speech. The smutty joke, the impure jest, should never defile the lips of a teacher. It is always a mark of coarseness and want of refinement. Nor should the teacher ever defile himself by the use of strong drink or tobacco. It is hard to reconcile these practices with our good opinion of some who indulge in them. It cannot be that a pure spirit can make its abode in so vile a place as a body defiled with strong drink or tobacco.

But purity of mind and heart is above all. A man may know himself by the company he keeps when he is alone. If, whenever he is out of the crowd, impure thoughts and desires come like a herd of unclean beasts and hold high carnival in his mind and heart, he may well bemoan himself, and cry out, unclean! unclean!

Marcus Aurelius spoke well when he said, "Such as are thy habitual thoughts, such also will be the character of thy mind; for the soul is dyed by the thoughts. . . . . A man should use himself to think of those things only about which if one should suddenly ask, What hast thou now in thy thoughts? With perfect openness thou mightest immediately answer, This, or that; so that from thy words it should be plain that everything in thee is simple, pure, and benevolent, and such as becomes a social being."

A majority of teachers are not sufficiently impressed with the blighting effect of impurity on young minds. It contaminates wherever it touches.

Too much vigilance cannot be used to guard against it. Nor can too much vigilance be used by parents and teachers to store the minds of children with choice gems of pure thought, upon which they may feed in times of solitude.

3. *Strength.* The third member of this trinity of character, like that of the great Trinity, proceeds from the other two. Strength of character always attends integrity and purity. It includes moral courage, lofty purpose, indomitable will. It has in it toughness of moral fiber—endurance. Continuance in well-doing under adverse conditions is a manifestation of strength.

To face danger without flinching is not always evidence of true courage. It may be the result of sheer recklessness or of selfish pride. A man of true courage is not always conscious that he is courageous. There is not unfrequently the highest courage beneath a diffident, retiring exterior. It requires higher courage to stand in a humble lot and discharge faithfully and patiently, day by day, each little duty as it comes, than to go into battle. "The man who, in the midst of poverty and privation, toils unflinchingly and uncomplainingly for the sustenance of his family, in full consciousness of the fact that he can never rise superior to his misfortunes, is a man of courage. He who has the best and most unimpeachable right and claim to courage, is the man who, to shield and protect others, accepts open insult and submits unmurmuringly to

open censure, criticism, and indignity. This is harder than leading an army, harder than wearing a royal crown, harder than preaching truth and right to a generation of fools."

A chief ingredient of courage is faith, that soul-sight that looks beneath the surface of things and sees the invisible—that clings to the arm of strength.

It is a seeming paradox that we are strongest when we are weakest. Not until we realize our weakness do we know what true strength is. In the extremity of human weakness, the might of Divine power becomes manifest, and strength is made perfect in weakness.

No class of the world's workers have greater need to "be strong and of a good courage" than teachers. Their work is always arduous; but they must often work on patiently and faithfully in the face of opposition and in the midst of misrepresentation and undeserved censure. Not unfrequently is a high degree of courage required to resist the temptation to turn aside from the work, through desire for relief from the wearing anxieties and perplexities which attend it. Many a tired and discouraged teacher has need to take to himself the words addressed to the valiant Joshua: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

An essential part of the teacher's equipment is good scholarship. I use the term rather with reference to quality than extent. Whatever the extent, its quality should be good. It should be clear, accurate, and thorough. A scholar is a learner. A good scholar is one who has learned enough in a masterly way to beget in him scholarly tastes and habits. He knows some things well, and has the ability and disposition to learn more. Some people who never reach the college door are better scholars than some others who have gone through college and carried off a diploma. It has been said that some college graduates are not able to read their own diplomas.

"Would you advise me to go to college?" "Should I attend a normal school?" "How can I best fit myself for teaching?" are questions often on the lips of young people. The answer to all such questions is, lay a foundation of good scholarship. Any superstructure you may attempt to rear otherwise will surely come to naught. Above all, do not attempt any short cuts; they are a delusion and a snare. If any school, by whatever high-sounding name it may be known, though it be called a national normal university, offers to do for you in two years all that the college undertakes to do in four or five, turn from it; go not in the way thereof; for it is a sham and a fraud. Whosoever is deceived thereby is not wise.

If you have fair talent, and the time and money

are at command, go to college by all means. But in any event, determine to learn all you can as well as you can. One of the most scholarly women, as well as one of the strongest and best teachers I have ever known, told me that her opportunities for schooling were all summed up in two short winter terms at the district school. And I heard from the lips of a man who is now chancellor of a state university, that he never had the privilege of attending college. That which most concerns each one of us is a readiness to use well his own opportunity, whatever it may be. None of us will be called to give account for talents not committed to him, nor for privileges beyond his reach.

A foundation element of good scholarship, the want of which should exclude from the teacher's ranks, is good reading. Many claiming ability to teach are sadly lacking in ability to read. I refer not to elocutionary attainment, but to the ability to glean thought from the printed page. One who has acquired the ability to interpret readily, or get rapidly the meaning from, a plain piece of good, standard English, has at least a foundation of good scholarship; and if to this be added its counterpart, the ability to write good English, the most important requirements of *good* scholarship are satisfied; the rest may almost be taken for granted.

Another part of the teacher's equipment, a concomitant of good scholarship, is disciplined powers. A teacher should have the ready use of himself.

He should be able to command the prompt attendance of all of his faculties. He should be able to think and to think clearly and correctly. He should be able to see clearly all the conditions of a problem, to reason correctly and reach right conclusions. He should have the power of attention. It should not require the spur of novelty and interest to hold his mind to any subject. It is said that Mr. Garfield, when he found his mind wandering because the subject in hand proved dry or uninteresting, was accustomed to take himself severely to task. All his powers must be obedient.

The skillful use of the hand is of great value to the teacher in the class-room. The ability to sketch readily on the blackboard is almost another language. The time ought to come speedily when this will be deemed an essential part of a teacher's outfit.

But not every good scholar with disciplined powers can teach well. There is need of skill in the direct work of instruction. Teaching is high art. The teacher must be an adept in the art of putting things—and yet more, he must have skill in waking up mind. Virtue must go out of him to energize and quicken the minds of his pupils. He must not do his pupils' thinking for them, but he should have the power of making them think. Sir Joshua Reynolds paid a high compliment to Dr. Johnson when he said, "No man had like him the faculty of teaching inferior minds the art of thinking."

This skill in teaching is something to be much coveted. Study and practice are the great means of attainment. Seek and ye shall find; knock and it shall be opened unto you. There is probably as much to be learned about true teaching in the four gospels as anywhere else. They contain the finest examples of good teaching ever recorded. The Great Teacher knew the human mind and how to reach it; and whoever catches fully the spirit of his method has made high attainment.

A teacher should grow continually. A growing teacher of moderate attainments is better than one of finished growth with large attainments. Decay usually sets in soon after growth ceases. The stimulation of contact with a mind that has ceased to grow is very small. The waters of a running brook are purer and sweeter than those of a stagnant pool. He must add fuel who would keep bright fires burning. Only a learner can teach.

I have ever counted it one of the blessed compensations of the teacher's calling that the incentives to self-culture are great and constant. Shame and confusion to that large class of teachers who, once having passed the examiner's ordeal, settle down to the weary round of lesson-grinding, with no ambition or desire for further attainment. When a teacher ceases to grow he should cease to teach.

A schoolmaster should first be master of himself. Such mastery is worth whatever striving, even painful striving, it may cost. He is truly

victor who gets the victory over self. It means much; but I refer more particularly here to the teacher's control of his temper. Mettle is a good thing in horse or man when held in with bit and bridle. A young business man once said to me that he had just learned a rule which he thought would be of great use to him as a business man. On being asked what it was, he replied, "Always let the other fellow get mad." This is an excellent rule for the teacher in dealing with parents as well as with pupils. There is much to try the patience of the teacher. Sudden flashes of temper and hasty, unguarded words, often come unbidden, to be repented of afterwards in dust and ashes. Blessed the teacher who is the ruler of his own spirit; he is greater than he that taketh a city.

One of the greatest misfortunes that can befall a teacher is to be under the domination of an irritable temper, and the misfortune to his pupils is scarcely less. Dr. Channing has well said that a boy or girl compelled for six hours a day to see the countenance and hear the voice of a fretful, unkind, hard, or passionate teacher, is in a school of vice. There are few callings more trying to the patience than teaching, and few in which the maintenance of a cheerful and happy temper is more essential. It is not too much to say that the teacher who cannot control his temper should quit the school room.

It would be easy to extend this inventory of the teacher's equipment almost indefinitely. Good

eyes and ears, good voice, self-reliance, sympathy, enthusiasm, and many other qualities might be added; but my aim is to be suggestive rather than exhaustive. I make special mention of only one other item, which should not be wanting in the outfit of any teacher; namely, common sense. It is not easy to define, but the lack of it in any one is soon manifest. In a meeting of teachers at Cleveland, a number of years ago, a paper was read in which there was some enumeration of the qualifications of a good teacher, the concluding remark being, that to all there should be added a considerable sprinkling of common sense. The superintendent of the schools of Washington City, who was present, took exception to this. He said he usually advocated sprinkling, but he thought the teacher should always be *immersed* in common sense.

Whatever the form, or method of application, the thing itself is excellent. Common sense leads to a recognition of the fitness of things—enables its possessor to see aright and act aright. The teacher who has it will not attempt the impossible in discipline or in teaching. He will not wear his life out trying to make of boys and girls what the stuff was never intended to make. He will not keep himself and his pupils always on the rack concerning petty details of conduct. He will not treat the accidental dropping of a slate-pencil with as much severity as the telling of a deliberate falsehood.

Common sense is reasonable in all things, duly regards the rights and feelings of the humblest child, and always does the nicest things in the nicest way.

Now, dear reader, meditate on these things; give thyself wholly to them; that thy profiting may appear in all things. Covet earnestly the best gifts.

The Teacher's Spirit.

"Had we tests fine enough we would doubtless find each man's personality the center of outreaching influence. He himself may be utterly unconscious of this exhalation of moral forces, as he is of the contagion of disease from his body. But if light is in him he shines; if darkness rules he shades; if his heart glows with love he warms; if frozen with selfishness he chills; if corrupt he poisons; if pure-hearted he cleanses. . . . . .

"The soul, like the sun, has its atmosphere, and is over against its fellows, for light, warmth, and transformation." —*Hillis.*

II.

The Teacher's Spirit.

In my experience as a school supervisor, I have not always found it easy to discover the secret of the success or failure of teachers. Some of those from whom I have expetced little have proven very capable and successful. There comes to mind the case of one who was rejected on her examination, but was afterwards employed in an emergency. Her success was very marked. She not only governed and taught well, but she attached her pupils to her strongly, and her influence over them was healthful and inspiring. Many teachers could be named, highly esteemed and successful, now holding principalships and other important positions, who were at first licensed reluctantly and employed with a good many misgivings.

On the other hand, some possessed of good character, good scholarship, and, to all appearances, a fair measure of all the other requirements, and concerning whom there were high expectations, have failed utterly, or have ranked only as mediocres. A striking example is the case of one of the best scholars I have known—one who seemed to know almost everything and betrayed no lack in other directions. She was certificated and employed with-

out the least hesitation, but proved her incompetency before the close of the first day. Her pupils, with keen insight, quickly saw in her something which the school officials had failed to discover. With her advent there seemed to come into the school troops of the imps of mischief, and before the first day was over the school was hopelessly demoralized.

Another example comes to mind—that of one who had shown good ability and great industry as a student, besides great energy and force of character in pushing her way through high school and college, without means and without home aid or even home sympathy. The interest with which friends and acquaintances watched her career as a student amounted almost to enthusiasm. With high school and college diploma fairly won, she had no difficulty in securing employment as a teacher. Places awaited her. Disappointment, too, awaited her and her friends. In point of real teaching power, she scarcely ranked as a mediocre. Inspiration seemed to be wanting. She repelled rather than attracted her pupils.

These and other similar cases have made a deep impression on my mind. They have made me think that the signs of a good teacher do not always appear on the surface. The teacher's inner life and spirit determine his real worth. Persons of shallow nature, without depth and richness of soul, can never enter into the higher realm of instruction and influence. Being themselves superficial, they cannot see beneath the surface of things. They are not born

again; they have no newness of life. Their eyes have not been opened; they have no inner vision. They do not understand their own life, or the life about them, and are never able to put themselves in right relations to their work or their surroundings.

It was said of an eminent character of old that he was preferred above presidents and princes because an excellent spirit was in him. It is always the excellent spirit in a man that gives him desirable and lasting pre-eminence. What but the excellent spirit in our own Lincoln and Garfield placed them so high in the esteem and affection of a great people, and gave them a fame that will last as long as history is read? It is the excellent spirit in the teacher that gives him his greatest power, that fits him for the best work of a teacher.

It is in dealing with such a subject as this that one feels most keenly the poverty of human speech. Bacon has said that the finest part of beauty is that which a picture cannot express. So it may be said that the finest and best in the spirit of a true teacher cannot be expressed in words. Perhaps no one has better expressed the inadequacy of language to embody deepest thought and finest feeling than Bishop Huntington, in his inimitable classic, "Unconscious Tuition." "All true wisdom," he says, "involves a certain something that is inexpressible. After all you have said about it, you feel that there is something more which you never can say, and there is a frequent sensation of pain at the inadequacy of

language to shape and convey—perhaps, also, the inadequacy of the conceptions to define—the secret and nameless thought, which is the delicious charm and crown of the subject, as it hangs in robes of glory before your mind. Any cultivated person, who has never been oppressed by this experience, must be subject, I should say, to dogmatism, pragmatism, conceit, or some other comfortable chronic infirmity. Where the nature is rich and the emotions are generous, there will always be a reverential perception that ideas only partly condescend to be embodied in words. So it is always found that the truest effects of eloquence are where the expression suggests a region of thought, a dim vista of imagery, an oceanic depth of feeling, beyond what is actually contained in the sentences. You have to judge an orator as much by what he leaves out as by what he puts in. He uses words with the true mastery of genius who not only knows how to say exactly and lucidly, and with the fewest sounds, the thing he thinks, but how to make what he does say indicate that diviner part of wisdom which must remain forever unsaid. The cleanest rhetorical directness is united with the strongest sense of mystery. You hear thoughts perfectly within the range of the understanding sublimely uttered, and you are made aware of the nearness of a world whose thoughts are more sublimely unuttered."

Without attempting an exhaustive analysis, I present a few of the more obvious elements of the

excellent spirit which the teacher should seek with whole heart and soul and mind.

At the head stands child-likeness. To be child-like is not to be childish. There is nothing in the child-like spirit inconsistent with the sturdiest manliness or the most mature womanliness. When the disciples of Jesus strove among themselves for pre-eminence in the new kingdom, He took a little child, and having set him in the midst He said: "Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven." These words must always impress us with the excellence of child-likeness. It is the passport to the better life. One cannot contemplate without desiring not only to understand it but to possess it. But it is a very high attainment—the highest and best the soul reaches in this life. No greater task can a strong man set for himself than to become child-like in the fullest sense. When he has accomplished it he is ready to enter another sphere.

But what is it to be child-like? One writer answers well in these words: "To be child-like is to be harmless and void of offense; to be so pure as not to understand the suggestions of impurity; to be unselfish and unworldly; to 'take no anxious thought for the morrow', fully believing and trusting that 'our Father knoweth that we have need of these things'; and to be willing to follow wherever he leads the way." Only a true, pure, loving soul can be child-like.

The chief elements of child-likeness are three:

1. *Humility.* To be truly humble is not to think meanly of one's self, or to underestimate one's own abilities. Humility is a noble grace. "Before honor is humility," and "with the lowly is wisdom." It is the opposite of the proud and haughty spirit that "goeth before a fall." Pride is always unseemly. Few things are more disgusting to right minded people than to see any human being strut before his fellows. Whenever anyone shows that he is satisfied with himself everybody else becomes dissatisfied with him; whenever a person thinks much of himself, he is lightly esteemed by other people. Humility is the appropriate attitude of mortals. It is the root of all the graces, the spring of all that is lovely in human character. Wordsworth tells us out of his own experience that wisdom is nearer to us when we stoop than when we soar. Paradoxical as it may seem, humility is true exaltation.

Some special reasons may be given why we as teachers should be humble. Because, in the first place, we know so little. I refer not alone to the small attainments of the novice and the ignorance of the incompetent and unfaithful. The attainments of the wisest are small compared with the whole realm of knowledge, to say nothing of the domain of mystery. This life is too short to know fairly well more than a few subjects, and no man knows any subject to its utmost limits. The man who is proud of his knowledge gives evidence that

his circle of vision is small. We readily sympathize with the feeling of the scholarly Newton, when, near the close of his life, referring to his own attainments, he said, "I feel like a little child that has picked up a few pebbles along the shore, while the great ocean of knowledge lies out beyond."

But again, we have reason to be humble because we see so dimly and are so often mistaken. We often think we know, and afterwards find we were mistaken. What we hold as truth to-day is often different from what we held yesterday. Even great ecclesiastical bodies, supposed to be almost infallible, find it necessary to revise their creeds. It would be good for anyone imbued with the correctness of his own opinions, or with the certainty of human knowledge in general, to read attentively the works of any half dozen modern writers on psychology or geology.

Yet again, we have reason to be humble because of our inefficiency. What the average teacher accomplishes for and with his pupils is insignificant in comparison with what is possible. The possibilities of young minds in the direction of development and culture are very great, under proper stimulation and skillful guidance. But the average results attained in schools are meager. It is fair to say that what is done in schools throughout the land, both in the production of scholarship and in the formation of character, is less than half of what might be accomplished, with the whole body of teachers fully qualified and thoroughly in earnest.

"Why should the spirit of mortal be proud?" Humility is the only fitting attitude of beings so short-sighted, so imperfect, so dependent. "Be clothed with humility; for God resisteth the proud, and giveth grace to the humble."

2. *Teachableness.* The unperverted little child is not only willing to be taught, it is anxious to learn. It is an embodied interrogation. What is it? What for? Why? are some of the familiar forms in which the teachable attitude of the little child is manifest. Teachableness implies obedience; it also implies an acknowledgment of ignorance. The futile efforts of grown people to conceal their ignorance is sometimes ludicrous. Like the silly ostrich which thinks itself concealed from its pursuers when only its head is buried in the sand, many foolish people imagine themselves secure behind a mask which all the world sees through. The multitude is slow to learn that there can be no successful seeming without being. If people generally made as much effort to learn as they make to conceal their ignorance, the sum of intelligence in the world would be considerably increased. What a gulf there is between a soul that is affected, self-conceited and full of pretense, and one that is simple, unassuming, and docile. Before the one is a self-constructed and almost impassable barrier; before the other is an open and inviting highway.

Young teachers are often unduly impressed with

a false sense of the dignity of their position. It has been gravely maintained that a teacher cannot afford to say, in the hearing of his pupils, I do not know—as if it were possible for him to know everything. The best attitude of a teacher in this regard is that of a learner a little in advance of his pupils. Of course, teachers ought to know a good deal, and they ought to be very familiar with what they undertake to teach. But to pretend or assume attainments not possessed is never justifiable, and he that does it is sure to come to grief sooner or later. It may be noted in passing that the broader and more thorough one's knowledge, the easier it is to say, I do not know.

The teachable spirit will lead a teacher to see, acknowledge, and profit by his mistakes. Never stick to a wrong because you have spoken it; never do a wrong because your word is out. If you have unwisely promised or threatened punishment which you afterwards conclude to be undeserved or improper, be frank to confess your mistake to all concerned, even though it include the whole school, and refrain from inflicting the punishment. Such a course will not weaken your authority, but will give you a stronger hold upon the school.

The teachable spirit will make a teacher ready to receive counsel from the parents of his pupils as well as from those above him in authority. A teacher ought to be reasonably jealous of any intermeddling or interference with his own prerogative.

He must control and teach his school, and in many things he must be a law unto himself. He should moderately but firmly resist all such interference on the part of superintendent, board, or parents, as tends to weaken his authority and influence, or to hinder in any way the fullest exercise of his appropriate function as a teacher. Yet he should keep an open mind to the suggestions of all who are concerned in his pupils' well-being. Even when suggestions are prompted by over-officiousness, he should weigh them well, and adopt, as far as practicable, all that is good in them. No self-conceit or self-will should prevent the teacher from profiting by suggestions of good, from whatever source they may come.

3. *Trustfulness.* The affectionate, trustful spirit with which the little child clings to its natural protectors is the symbol and ideal of true faith in the human soul. Credulity and superstition are but the semblance and counterfeit of true faith. Genuine faith is the soul's inner sense whereby it sees the invisible. The soul without faith is blind to all beyond the realm of external sense. Some one has said that faith is certitude without proof. Faith has proofs of its own which are incommunicable—proofs addressed more to the heart and conscience than to the rational faculty. For one without faith to deny the existence of the objects of faith, is like a blind man denying the existence of light and color.

Faith is the hand of the soul which holds on when sense and reason are unable to point the way.

Faith is something nobler and better than mere belief in human creed and dogma. It is the vital principle of the soul which links it to the divine, and gives strength in weakness and peace in adversity. It makes the soul hopeful and buoyant, and gives courage to undertake and persevere. Men of high purpose and action have ever been men of great faith. There can be no high ideal of life without it.

Faith in the teacher gives him high ideals and expectations for his pupils, and enables him to inspire them with like high ideals. No heartless skeptic should be permitted to instil the insidious and blighting poison of his own unbelief into the minds and hearts of youth.

There are doubtless other elements of the child-like spirit, but these three are chief. Let them suffice.

Next after child-likeness may be named a spirit of earnestness. The world owes far more to earnest men and women than it does to genius. It is not by strokes of genius but by earnest plodding that the world's work is done. Few are highly gifted; great talent is scarce; but all may be in earnest. One man thoroughly in earnest is worth a regiment of dawdlers. If the present membership of all branches of the christian church were to become at once thoroughly in earnest, the world would be christianized within a decade.

Real earnestness in the teacher does not manifest itself in fussiness or noise. Shallow water ripples and bubbles; the deep stream runs still. Earnest souls are deep and calm, but they move on with irrisistible force. Something of earnestness is due to the blood in the arteries, to the secretions of the liver and stomach, and to natural temperament, but more to heart and conscience. It is not wanting where there are a high sense of duty and clear and right views of life.

Another word of kindred meaning is enthusiasm. This word of noble origin is sometimes put to base uses. It is not unfrequently used synonymously with fanaticism, whereas in its original signification it means God within. An enthusiast is inspired or God-filled. A truly earnest soul is an enthusiast in the good sense. There is always about him a glow of warmth, a fervor, that keeps all his powers in working condition and makes it good and pleasant to be near him. How different the atmosphere of a school room which has in it a teacher with glowing fervency of spirit from that of one having in it a shallow, languid, indifferent teacher—the one a continual benediction and inspiration, the other a weariness and pain to behold.

The earnest teacher takes interest in his pupils and puts heart into his work. Teachers are sometimes advised to lock their school cares in the school room at the close of each day. If by this is meant the leaving behind of wearing and fruitless worry

about trifles, or about things which thoughtfulness cannot remedy, the advice is good. The more of this the better. Blessed the teacher who can do it. But I cannot always avoid the suspicion that it is taken to mean the giving as little thought as possible to the school and its well-being. School duties and responsibilities do sit lightly on the shoulders of some teachers; but an earnest teacher will give much earnest thought to his school out of school hours. He will carry his school on his heart somewhat as a good mother her children. President Garfield has told, concerning his experience as a teacher, that he was wont, on waking in the morning, to lie in his bed and draw in imagination the plan of his school room on his pillow, so as to get each pupil as vividly as possible before his mind. Then he would study each in turn, his tendencies and peculiarities, that he might determine what he should do for each that had not yet been done. In my own first years of teaching I often taught all night long; and in later years I have spent sleepless nights over troublesome school problems; and I do not think my success has been less for so doing.

Another excellent trait, which might properly have been included in the child-like spirit, is ingenuousness. It is the opposite of craftiness or sly cunning. An ingenuous person is open, frank, candid, and free from equivocation. He is "actuated by a native simplicity and artlessness, which

make him willing to confess his faults, and make known his sentiments without reserve." Ingenuousness is not inconsistent with a reasonable prudence, or a proper sense of propriety as to when to speak and when to keep silence. "A fool uttereth all his mind; but a wise man keepeth it in till afterwards."

Craftiness and disguise usually accompany a sense of ill-desert or ill-design, but find no place in a truly noble soul.

The Scotch poet utters only worldly wisdom when he advises,

> "Conceal yoursel as weel's ye can
> Frae critical dissection;
> But keek through ilka ither man
> Wi' sharpened sly inspection."

More like other-world wisdom are these words from Emerson: "Speak what you think now in hard words, and to-morrow speak what to-morrow thinks in hard words again, though it contradict everything you said to-day."

And these from Bacon: "Simulation and dissimulation commonly carry with them a show of fearfulness, which in any business doth spoil the feathers of round flying up to the mark. Round dealing is the honor of man's nature. The ablest men that ever were had all an openness and frankness of dealing, and a name of certainty and veracity."

The ingenuous teacher readily gains the confidence of his pupils, and they unconsciously grow into his likeness.

Still another element of the excellent spirit is magnanimity. A magnanimous person is literally great of mind—*magnus*, great, *animus*, mind. He takes a broad, generous view of all things, and is disposed to look on the good in life and conduct. Magnanimity is often in common phrase called large-heartedness. It is that dignity or elevation of soul "which enables one to encounter danger or trouble with tranquility and firmness, to disdain injustice, meanness and revenge, and to act and sacrifice for noble objects."

The magnanimous spirit in the teacher lifts him above the petty annoyances of the school room, and keeps him from magnifying the weaknesses and faults of his pupils. How often is the whole work and influence of the teacher marred and hindered by a narrow self-seeking! A teacher should never allow himself to become a party in any case involving the conduct of a pupil. No misdemeanor of a pupil should be treated as a personal offense, or an insult to the teacher, but rather as an offense against good order and propriety. The teacher should never be either plaintiff or defendant, with a pupil as the party of the other part. His correct attitude is that of counsellor and friend—sometimes that of judge and executor.

Many of the minor faults of pupils should be seen by the teacher as though he saw them not. A story is told of a Scotch tutor, who had the right view of this matter. A friend,

walking with him one day through the campus, observed a student at a little distance limping in imitation of the lame tutor, and expected to see the offender sharply reprimanded. Surprised that the tutor gave the matter no attention, the friend asked, "Why do you not stop that impudent fellow?" "An' ye na' look at him, ye'll na' see him," replied the tutor. The magnanimous teacher will sometimes refrain from looking that he may not see.

The large-minded, large-hearted teacher will harbor no grudge against either pupils or their parents. This is a matter of much importance, and one to which teachers should give earnest heed. A very successful and much loved clergyman of my acquaintance, makes it a rule of his life never to entertain animosity or ill-will toward a fellow man. It is a good rule—one that will add greatly to the happiness and usefulness of all who observe it. How much of this world's good is destroyed, and how much of individual comfort is taken out of life, by the malevolent feelings and enmities indulged among men! The teacher's highest success, as well as his own comfort, requires the "laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking."

But the last and greatest and best is love. This it is that Prof. Drummond calls "The Greatest Thing in the World." It is the most enduring thing in the world. Prophecies shall fail, tongues shall cease, knowledge shall vanish, and even faith shall be lost in sight and hope in fruition; but love is eternal and

never fails. It is the most powerful thing in the world. It delivers souls from sin and death, and nothing else has ever done or can do that. "Thou hast loved my soul out of the pit" is the language of an ancient teacher.

Love in the teacher's heart is the mightiest force in the school room. Every teacher ought to have a great big heart full of it, and should be most ready to pour it out on those who need it most. The real test of love in a teacher's heart is its readiness to flow for the unlovely—the wayward and neglected. What a benediction, what a blessing, is a loving teacher to the heart-hungry waifs found in nearly every school!

One blessed thing about love is that the more of it one gives the more he has. "To love abundantly is to live abundantly, and to love forever is to live forever." Truly love is the greatest thing in the world!

Love, like nearly all good things, has its counterfeits. A weak and sickly sentimentalism is not unfrequently put forward in its place. Many teachers use more of sentiment than sense in dealing with their pupils, shown by petting and fondling them, and by laxness in discipline and slackness in requiring the performance of school duties. Love does not always caress; it sometimes smites. Truest love leads to greatest faithfulness, and this all teachers should ponder well. Those parents and teachers who, in good spirit and with painstaking, correct

the faults of children and hold them rigorously to a high standard of excellence in all things, show greater love by far than those who languidly and weakly indulge them to their hurt.

If any discouraged teacher asks how he may attain the excellent spirit thus imperfectly set forth, I answer, Not in your own strength and not in a day. No one does or can purify his own life. "Apart from me ye can do nothing." "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me." The essential thing at the outset and always is a right attitude for receiving proffered help. A man can no more elevate and ennoble himself by his own unaided efforts than lift himself over the fence by pulling at the straps of his boots. All efforts at reformation and right living, without the soul's coming into right relation to the Divine, are futile and vain. But these natural and proper relations once fully restored and established—the soul once planted in its appropriate soil, it grows naturally and even luxuriantly, and brings forth, in time, rich and abundant fruit.

Professional Ethics.

. . . . "Whatsoever ye would that men should do to you, do ye even so to them."

III.

Professional Ethics.

ETHICS and morals are synonymous terms, having reference to human conduct, behavior, duty. In professional ethics are included the mutual obligations and duties of members of the same profession, each to each and to the profession at large; and these are no less binding than those of any other human relation. The teacher who disregards the rights and feelings of a fellow teacher, is as blameworthy as he is when he neglects or refuses to pay his grocery bill. He is debtor in both cases, and is in honor and in duty bound to discharge the debt.

A modern writer has said that the greatest of all arts for the mass of mankind is conduct, and that every art has its ideal, the standard of perfection, toward which the efforts of all who practice it are more or less consciously directed. The ideal of the fine art of conduct has its embodiment in the Golden Rule. To live by this rule in form and spirit is the perfection of conduct. One main source of our unrest, a chief obstacle in the way of our peace and happiness, is our failure to realize this ideal.

The self element is strong and persistent. We see all things with selfish eyes, and fail "to see

ourselves as others see us." "The greatest foe of the good life is the intense and irrational impulse each of us has to assert himself, even to the loss or injury of others, to take more than his due share of the good things, and less than his share of the work, the hardships, and the sufferings of human life."

Obedience to the law of love is the sum of good morals. The Golden Rule is the best attainable working rule of life: Love thy neighbor as thyself; put yourself in his place; do as you would be done by; or, as expanded by Confucius, the great Chinese teacher of morals, "That which you hate in superiors, do not practice in your conduct toward inferiors; that which you dislike in inferiors, do not practice toward superiors; that which you hate in those before you, do not exhibit to those behind you; that which you hate in those behind you, do not manifest to those before you; that which you hate in those on your right, do not manifest to those on your left; that which you hate in those on your left, do not manifest to those on your right. This is the doctrine of measuring others by ourselves."

A modern moralist suggests that though the Golden Rule does not teach us precisely what is just, or true, or kind in each particular case, it does teach us to act according to the knowledge we have of the just and the true, in a kind and sympathetic way; and that to live in obedience to this rule requires the cultivation of the intellectual power of imagination and the capacity of sympathy. "The

better we can imagine objects and relations not present to sense, the more readily we can sympathize with others. Half the cruelty in the world is the direct result of stupid incapacity to put one's self in the other man's place."

It becomes teachers to walk close to the line of the Golden Rule in all their relations. Could they always do so, it would be to them a crown of glory, and a great inspiration and uplift in the lives of those under their instruction.

Every member of a profession, being entitled to all its privileges and immunities, is under obligation to exert his best abilities to maintain its dignity and honor, to exalt its standing, and to extend its usefulness. He is in duty bound to be himself, as far as in him lies, an honor and an ornament to his profession.

Every teacher owes it to his profession to be the best teacher, the most efficient, the most successful teacher he is capable of becoming. And his duty to his profession, and to himself as well, requires him to refrain from doing whatever tends to lower the public estimate of teachers and teaching.

It becomes the teacher to magnify his office. He should earnestly strive after such personal attainments and such special fitness for the work, and so carry himself in all his relations, as to reflect honor upon his calling. This is one of the first duties he owes to his profession, and in meeting this obligation he promotes his own highest interest. In a

narrow view, his duty to his profession may at times seem to clash with his own interest, but in a broad and right view it does not.

Teachers sometimes complain of the low place teaching has in public esteem. No other influence is so great in this direction as the unprofessional conduct of teachers themselves. The lack of delicacy and sense of propriety manifested in the importunity and persistence with which teachers often press their claims for appointments, to say nothing of such grosser violations of good taste and good morals as underbidding, and in other ways crowding a fellow-teacher out of his place, does much to bring teachers and teaching into disrepute. There seems no good reason why the same general rules of propriety which prevail in other professions, in the matter of securing employment, should not be observed among teachers.

A lawyer must wait for clients to come to him. It is altogether unprofessional for him to make any advances or take any steps in the direction of securing business. When he has made due preparation and has been duly licensed to practice law, he may put up a sign, insert his card in the newspapers, and wait for business to come. A lawyer, now on the bench, once said to me that only the scavengers of the profession were ever known to seek clients or make direct application for employment. Such seems to be the unwritten law in the legal profession.

The physician, likewise, must wait for patients.

Imagine an enterprising young physician calling at the residence of a sick man, presenting his testimonials, and asking to be employed to take charge of the case. No, the physician who has any regard for his reputation in his profession always waits to be called. It is deemed unprofessional for a member of the medical profession even to draw attention by special advertising of any kind, in the newspapers or otherwise. He who does it is liable to get to himself the name of quack. A friend in Philadelphia once called my attention to the very modest signs of the physicians of that city: — "Dr. John Smith," on a simple door plate — nothing more.

It is worthy of note in regard to both these professions that those most highly cultured and refined are most scrupulous in the observance of these proprieties.

Perhaps the case of the clergyman is more analogous to that of the teacher. The lawyer serves his individual clients, and the physician his individual patients; while the clergyman serves his parish and the teacher his school district. How does the clergyman secure his parish? He, too, waits to be called. It has been reported that there are place-hunters among the clergy, and that there are schemes and devices for securing good places, to which knowing ones sometimes resort; but such cases are exceptional. The large majority of clergymen observe the commonly recognized proprieties of their profession in such matters. I have known but one instance

in which a preacher made direct application to be employed as pastor of a church. In that case the disgusted officials denied the applicant the opportunity of being heard as a candidate.

The custom is different among teachers. They make direct and open application for places, and are expected to do so, and not only so; they often compete with each other and strive for positions like tradesmen in the market. The sense of delicacy and regard for the proprieties, which largely prevail in other professions, seem almost wanting among teachers; and this not in the lower ranks only, nor among those who seek schools as stepping-stones to more lucrative employment. Those who hold the higher and more permanent positions are often the chief scramblers.

These things ought not so to be. Teachers ought to receive rather than make proposals. There may be no disgrace in making open application for employment under a board of education, but it is indelicate and unseemly, to say the least. There is a measure of embarrassment about it, often amounting to humiliation, that is far from agreeable to a sensitive and refined nature. Teachers of cultivated taste and refined feelings will naturally shrink from obtruding themselves upon the attention of those who, for aught they know, may have reasons against their employment. It certainly would be better for all concerned, if the same unwritten rules of propriety were in force among teachers which

prevail in the other professions. All the schools would have teachers, as many teachers would have places as now, and teachers and teaching would be held in higher repute. At the very least, it should be deemed unprofessional in the extreme for a teacher to make direct or indirect application for a place that is not known to be vacant.

It is the duty of school authorities to seek out the teachers best adapted to their needs and conditions; and to an intelligent and right-minded trustee or director all importunity of teachers for positions must seem an impertinence. It would be well for boards of education everywhere to assert their prerogative and discriminate against all importunate place-seekers.

But, unfortunately, boards of education are often the greatest offenders against propriety in these matters. They encourage place-hunting. They require teachers, even their old and tried teachers, to make application year after year, even going so far in some cases as to refuse to consider those who do not formally apply — a species of humiliation which teachers should always resent. The excellent grace of humility can be cultivated in other ways. I call to mind, in this connection, an interesting little episode to which I was witness several years ago. A new member of a city board of education had secured the chairmanship of the committee on teachers; and to signalize his advent to this important position, he notified the teachers, seventy or eighty

in number, that all who desired re-election must present to said committeeman an application in due form. The first teacher approached on the subject was the very efficient and popular lady principal of the high school, whose place would have been hard to fill. She emphasized with her foot the single word which came from her lips—"Never!" It is scarcely necessary to add that the committeeman changed his plan. It is a very absurd procedure for a board of education to require of its teachers a formal application for reappointment, when, as not infrequently is the case, the corps contains teachers whom the board does not wish to re-employ.

All the proprieties of the case require a board of education to re-elect promptly and without solicitation all the approved teachers of its corps who do not give notice of a purpose to retire, and the same proprieties require the teachers to accept their appointments with reasonable promptness, and to hold inviolate the contract thus made.

The election should take place at or before the close of the schools at the end of the school year, and those not to be retained should have private information of the fact before it is known to the public. It is cowardly in a board of education to put off the election until after the schools have closed and the teachers have scattered. It leaves teachers in a state of suspense and anxiety for which there is no justification. At least, the escape from "unpleasantness" which it is some-

times meant to afford, is not a sufficient justification.

There ought to be, if there is not, a day of reckoning for the needless anxiety and pain which teachers are sometimes made to suffer by the thoughtlessness and heartlessness of boards of education. Cases often arise in which it becomes necessary to discontinue the services of teachers, but in all such cases the teachers concerned have rights and feelings which trustees are in duty bound to respect. Cases like the following are not rare, in which an excellent lady suffered hardship and wrong at the hands of a board of education she had served faithfully for a number of years. The election was deferred until late in the summer vacation. This lady, as well as the others, had been asked whether she desired re-election and replied in the affirmative. She left for her home in a distant state, telling her friends she would return when schools opened in September. So confident was she of re-election that she declined an offer of a position elsewhere. But when the list of teachers appeared in the papers after the election, her name was not among them, and the inquiries of her friends could elicit no explanation. Her living, which she shared with a widowed mother, was cut off without warning or a word of explanation, her reputation was damaged needlessly, her spirit was broken, and her health seriously impaired. She was a lady of more than average ability and attainments, and of excellent

Christian character and womanly qualities; but for some reason unknown to her, she was not in favor with her trustees. Whether or not the school authorities had sufficient ground for discontinuing her services, the heartless and cowardly way in which it was done cannot be too severely censured. Trustees and supervisors, who treat their teachers thus stand greatly in need of some elementary lessons on the Golden Rule.

Not many years ago the people of a flourishing little city on the Western Reserve were much agitated over the unceremonious decapitation of nearly a score of teachers out of a corps of a hundred or more, in most cases without the slightest previous intimation of their impending fate. The board met in secret session, and most of the victims had their first information of what had befallen them from the next day's papers. Several of those beheaded had served in their places faithfully and efficiently for a quarter of a century. An aggravation of the wrong was in the gibbeting of these old, faithful servants in the headlines of sensational articles in the daily papers.

There will, of course, come a time when old teachers who have served long and well must be retired; but there ought to be found a more humane, a less cruel way of doing it. With proper relations between superintendent and board and between superintendent and teachers, much of the hurt of such retirements might be avoided.

There are some things for teachers to consider in relation to such matters. It behooves them to recognize fully the fact that the schools exist not for them, but for the children, and to remember always that it is the part of wisdom to prepare in fair weather for the rainy day that is sure to come. It is not always, nor generally, the part of wisdom to resent and resist an adverse decision of the powers that be. The general presumption is that such action is not wholly without good ground. The first duty of a teacher who fails of re-election is to look well within for the cause before he lays blame at other doors. After a rigid self-examination he should deal candidly and honestly with himself, in accordance with the facts he finds, and be prepared to profit by his experience in a new field. It is never the part of wisdom for a teacher who has lost his place to make of himself a disturbing element in community by remaining to find fault with his successor, hoping thereby to secure his own reinstatement. Better far devote his energies to fitting himself for better work in a new field, whenever it shall open.

Teachers who have been re-elected should recognize their obligation to respond without unreasonable delay. It should be considered unprofessional for a teacher to withhold his acceptance until the last moment, except with consent, in the hope of securing a better offer. And once a position has been accepted, the binding obligation of the contract

should be recognized and scrupulously kept. It has been sometimes charged, and not without reason, that the obligation of a contract rests lightly upon the teacher's conscience. A teacher's contract with a board of education is as binding as any other contract, and should be so considered. Once the engagement is entered into, the teacher is not at liberty to entertain a proposition from any other source, except with the full and free consent of the other party to the contract.

Teachers should be examples of integrity and honor in all these things, even though it should prove for the time to their pecuniary disadvantage. It will pay in the long run. It is a pleasure to make honorable mention of a case brought to my notice, in which a young lady teacher showed a high sense of honor. She had been recommended to two boards of education, and had accepted the first offer. A few days later, from the other board came the offer of a more desirable position at a salary fifteen dollars a month better. "The position," she replied, "is just what I wanted, and I would gladly have accepted it; but my word is out, I cannot take it."

Another similar case comes to mind. I was in correspondence with a young man about his taking the principalship of the schools of a village. The letter containing a definite offer of the position was delayed some time by falling into wrong hands, and he accepted a country school at a much smaller

salary. When the letter reached him he expressed his disappointment and regret, but ended the matter by saying, "I have promised to teach my home school, and father thinks I cannot honorably ask to be released." These are examples worthy of imitation.

Teachers are sometimes too eager for advancement. They are scarcely well settled in one position before they begin to cast about them for a better one. Gen. Sherman's advice to a graduating class at West Point is equally appropriate for teachers: "Do not be impatient for promotion." The success that comes by earnest work and patient waiting is worth having. Many people have made shipwreck by pushing themselves into "good places" before they have well proved their powers. The itch for promotion is not a favorable symptom. Concern for fitness and faithfulness in present duty are more desirable and more promising than ambition for self-advancement. Make a demand for your services. High qualifications are always in demand. It is true that modest worth is sometimes crowded out by brazen incompetence. But be not impatient; incompetence will have run its course and will make way for you by the time you are fully ready. Eminent fitness waits not long for opportunity.

Preparation and Adaptation.

"The first characteristic of life everywhere is change, growth, adaptation to modifying circumstances and events."

IV.

Preparation and Adaptation.

THE more one thinks about the work of teaching, the more exalted, the more noble does it seem. When directly engaged in the work, I usually had a considerable measure of enthusiasm—sometimes, as I now see, more zeal than wisdom. But looking back over the way by which I have come, and looking out upon the present aspect of the work, I am filled with a more intense enthusiasm. I am glad that it was my privilege, since there was no other way for me, to grope along with some glimmerings of light here and there on my pathway. I rejoice that my mistakes were no greater, and that with each slip or fall I had courage to rise and renew my efforts.

It is some comfort to reflect, in view of one's own short-comings and failures, that success in life is rare except through repeated failures. Robert Louis Stevenson has declared that our business in life is not to succeed, but to continue to fail in good spirits. Failures stand thick in every pathway. The successful people are those who will not acknowledge themselves beaten because they stumble and fall, but persist in getting up and pressing forward. The life of the Great Man of Nazareth even

was full of failures. "He failed in His preaching—only a few received Him; He failed in his teaching—very few believed Him; He failed to convince the world of His mission — they rejected Him and crucified Him." Yet how grandly He succeeded! He showed the greatness of His spirit by His patient endurance and persistence through a whole life of failure.

There is great satisfaction in the retrospect of a life of hardness endured, of obstacles surmounted, of attainments made. It is one of nature's beneficent provisions that in such a retrospect the follies and mistakes grow dim as they recede, and all that is worthy and noble grows brighter as the years go by.

This old world has seen no other such age as the present. Things are not what they were. We are making history very fast now. Any observant and thoughtful person who can look back over fifty years of life, cannot fail to be profoundly impressed with the rush of events. This last decade of the old century holds more of good for the world than any other decade of the century. The good time coming is hastening. It is grand to live in such a time, and grander still to have an important part in forming the character and shaping the life of such an age. What an honor to be called to the work of teaching in this day! — especially when one's eyes have been opened to see the work in its true light.

It is not easy to estimate how large a part teachers have had in the marvelous development of the race in the last fifty years, much less to estimate truly the part they have in guiding the forces which are now operating for the further uplifting of humanity. A soldier in the midst of the fight cannot always see how the battle is going, nor can an actor on any part of the world's stage always judge correctly of the true relations and the full effect of the part he is playing. Certain it is that the schools of this day are much in advance of those of fifty years ago. The discipline is better, and the teaching is better. The pupils are more tractable, more easily governed, and better behaved; and as a rule they are surrounded by a more wholesome and invigorating moral atmosphere.

For his important work the teacher requires special preparation and special adaptation. I refer not now to the general preparation, in the way of scholarship and professional knowledge, which every teacher should have, a voucher for which, in the form of a license, he should secure before making an engagement to teach; but rather to the special preparation necessary for a particular field of labor. The work should be undertaken with full knowledge and well matured plans. If he is to teach in a graded school, the teacher should know beforehand what grade or grades he is to teach, and should make himself familiar with every detail of

the work prescribed for his department,— the text-books used, the rules and regulations for the government of the schools, and the prevailing practices and customs of the school and of the community, which sometimes obtain almost the force of law. In these days of close supervision of graded schools, it is comparatively an easy matter for the teacher to gain such a knowledge of the work in any department as to enable him to adapt himself readily to his place in the system.

The new teacher in a country school has a more difficult task. In most rural communities the teacher is, in great measure, a law unto himself. He must devise his own plans and methods and carry them out as well as he can without the guidance and support upon which the teacher in graded schools relies, and to this end he has need of special preparation.

1. He should acquaint himself with the community in which he is to teach. Country neighborhoods not far apart sometimes differ widely, and the measures which a teacher may successfully carry out in one may not answer at all in another. About the year 1850, I taught successfully a school in a Scotch-Irish community in the Miami Valley. On account of larger salary I accepted a call to teach the following winter in an adjoining district, containing a considerable German element, and undertook to carry out there the plans and methods which had proven so successful in the other school.

The result was a failure. My management did not meet with general approval, and the school dwindled to almost nothing before the end of the term. My patrons and I did not see from the same standpoint, and were not in harmony.

Besides a knowledge of the intelligence and character of his community, the teacher of a country school should have, before beginning his work, a good understanding of the prevailing educational sentiment of his district. It is a matter of the first importance for him to know whether his people are progressive or otherwise, and whether or not he may rely upon their co-operation in carrying out improved plans of organization, management, and instruction, that he may make his plans accordingly.

2. A teacher should know as much as possible about the previous management of his school. It would be profitable for him to know whether it has been controlled by reason and love, or by force and fear, and whether the government has been rigid or slack. As to the teaching, it would be well to know whether that has been thorough or superficial, and what habits of application and self-reliance have been formed in the pupils. Of course definite and full knowledge of these things can only be obtained by actual test in the school room; but a general impression, of great service in forming plans, may be gained by a teacher who knows how to keep eyes and ears open and use his tongue wisely. This last is of special importance. Words

of disparagement or criticism are not at all in place at such a time. Whatever of good is learned concerning previous management should be commended; but what is not commendable should be passed in silence. No word of censure or disparagement of previous management should escape the lips of the new teacher.

3. Concerning present conditions, his information should be as full and exact as possible. The number of pupils likely to attend, the number of classes and the stage of advancement of each in each study, the text-books used, the maps, charts, and other appliances furnished, are some of the things concerning which the teacher would do well to inform himself before beginning his work. It would greatly facilitate the work in country schools if teachers were required to leave for their successors a complete record of all these things. Such a record might include a roll of each class, the standing of each member in each study, and a general statement of the work accomplished.

4. He should know of any special difficulties or peculiar cases that may exist. There is some diversity of sentiment among teachers on this point, some maintaining that if there is a bad boy in the school, or a troublesome parent in the district, the teacher will learn the fact soon enough, and to be informed beforehand may beget prejudice or bias in his mind. To this it may be answered that a teacher is supposed to have some discretion; and if, knowing

the disposition and tendencies of a bad boy, he is unable to deal wisely with him, he is not likely to manage him more successfully by coming upon him unawares. To be forewarned is to be forearmed.

I recall an instance in which a teacher turned to good account her foreknowledge of the bad boy in her school. A lady was compelled to give up her school in term-time on account of sickness at home, and her successor, before taking charge, spent a day in the school with the old teacher. It happened on this day that the bad boy manifested himself. He was a stout lad, with a large head, short, thick neck, and a bulldog face. The teacher whipped him in the forenoon, and in the afternoon the father came and there was a "heap of trouble." The new teacher thought the prospect not very inviting, but she studied the situation and kept her own counsel. The following Monday morning she took charge. Soon after the opening of school, looking over to the bad boy's corner, she said, "Jimmy, will you come to my desk?" When Jimmy came forward, wondering what was to happen, she asked, "Jimmy, do you know where I board? — with Mrs. Smith, down on the corner of the next street beyond the cooper shop." And Jimmy answered, "Yes ma'am; I know where Mrs. Smith lives." "I wonder," continued the teacher, "whether you would be so kind as to run down and ask Mrs. Smith to give you my knife; it lies on the table in my room." Of course he would, and away he

runs, and in a few minutes returns and hands the knife to the teacher. As he takes his seat there is on his face an expression which plainly says, "She'll do. She understands me. She's the right kind of a teacher." The teacher had gained a friend, and the bad boy suddenly disappeared from that school and was known there no more that term.

5. The condition of the school house and its surroundings should be looked to. This is the business of the directors, but as they are apt to neglect it, it will pay the teacher to give it his attention. He should visit the premises before the opening day and see that all things are in readiness. All broken furniture should be repaired or replaced, broken lights of glass reset, door and window fastenings put in order, broken gates, fences and walks made good, and house and outbuildings made clean and kept so. Especially should all obscene pictures and vulgar pencilings about the premises be erased, covered with paint, or burned with fire. Some schools are schools of vice because of the vileness tolerated about the premises. No amount of effort and pains necessary to prevent such a condition is too great for the teacher. Better abate the school as a nuisance than that such things continue.

6. The teacher should prepare himself. By considering well the work before him and the surrounding conditions, and by communing with his own heart, he should seek to bring himself into right

attitude and right relations to all his environment. He should consider that the contract he has entered into with the school directors is not the only contract by which he is bound; but that between the lines there is written another, more sacred, more binding, with each child to come under his care and instruction, to be to each all that the word teacher implies — a faithful and true friend, a guide and inspiration. The true teacher will so feel the binding obligation of this higher contract as almost to lose sight of the one he has with the directors, looking upon the latter merely as a necessary form preliminary to that which is more vital and real.

It is very important for the teacher to form a just estimate of his work, taking into account all the conditions and surroundings. Indulgence in too high ideals is probably not the besetting sin of teachers. A high ideal is very desirable when tempered with good judgment. It is possible for one's ideals to carry him away into the realm of the visionary and the impracticable. It is well for the teacher to bear in mind that his school district does not lie in Utopia, and to discriminate pretty clearly between what, under existing circumstances, can be done and what cannot be done. It is never worth while to attempt the impossible. A wise mariner will not deliberately run his ship upon a rock, on the ground that the rock has no business to be there. It is sometimes best to tack a little.

I recall an interesting case of a young man of

good ability and fair scholarship, who engaged to teach a country school in one of the Western Reserve counties. He had a high ideal, and was ambitious to excel. When he received his certificate from the examiners he expressed his determination to have the best school in the county. He had not been teaching long, however, when trouble began. He had progressive ideas and undertook to carry out measures which may have been well enough in themselves, but which met with determined opposition in that community. In the discord and contention that arose, the teacher said and did some unwise things, and about the middle of the term the directors met and discharged him. He had the satisfaction of collecting his full salary, after two trials in court, though, doubtless, his attorney's fees absorbed the most of it. For the want of a little tact and adaptation to existing conditions, the teacher suffered seriously in reputation as well as in pocket, and the district lost the greater part of a winter's schooling.

It is well sometimes to stoop a little when one's head is in danger. It is said that Benjamin Franklin, when a young man, had occasion to call on old Dr. Cotton Mather. On taking leave, Dr. Mather showed him out through a dark passage, and at one point said to him, "Stoop a little here." But Franklin, not clearly understanding the direction, walked on and his head struck a beam overhead. Whereupon Dr. Mather turned and said, "Young

man, if you'll learn to stoop a little as you go through the world, you'll save yourself many a hard thump."

A word of caution may not be out of place here. One must not be always stooping. It is well to learn when to stoop and when to stand and walk erect. Be this your rule: Never stoop or yield when a question of right or duty is involved, even at the risk of some hard thumps; but in matters of mere preference or expediency it is wise to avoid all needless thumps. And even when thumps must be taken in the performance of duty, there is often a way of breaking the force of the blow by interposing a cushion of blandness and suavity.

Much experience and observation lead me to lay down this rule for young teachers, to be taken with exceptions and modifications above noted: *Adapt yourself and your methods to the needs and expectations of the people you serve.*

I was much interested, some years ago, in the experience of two girls who went out from the same high school, and taught successively the same country school. The first, Miss B., made herself very much at home among her patrons, and was very popular. She boarded at the house of a farmer not far from the school. When the good house-wife was unusually busy and the supper was late, she would get for herself a slice of bread and a cup of milk; and when milking time came she would sometimes say, "Let me have a pail; I can milk."

Thus she made herself not only agreeable but helpful. She had the happy faculty of adapting herself to her surroundings, and of putting herself in sympathy with those among whom she labored. She carried the same spirit into her school, and in the same way won the hearts of her pupils. She became a very popular teacher, and soon received a call to a better position.

The next season, Miss R., the other one of the two girls, was employed to teach the same school and boarded at the same place. She was the more scholarly, and in many respects the more promising, of the two. But her notions of the fitness of things were very different from those of Miss B. On her return from school at the close of the day, she retired to the parlor with her book or magazine, and awaited the call to tea. She knew little about cows or milking, and cared less. She took no interest in the things which interested the people about her, and was altogether out of harmony with her surroundings. Her pupils and their parents were not slow in coming to the conclusion, justly or unjustly, that she felt herself above them, and her influence, in school and out, was small. She gave up the school in disgust before the end of the term.

This is a true story. The two cases are typical ones, from which young teachers may learn an important lesson.

School Organization.

"I have seen the school in operation, so perfectly systematized, all its arrangements so complete, and its departments so perfectly adjusted, that the working of its machinery not only produced no friction, but created order, interest, and zeal, such as secured the desired object. . . . . On the other hand, I have often witnessed the utter failure of apparently competent teachers, for the want of system in the arrangement and classification of their schools. Organization is the first business of the school room, and nothing else should be attempted until this is complete."—*Orcutt.*

V.

School Organization.

THE proper organization of a school consists mainly in such an adjustment of the school machinery, such classification of the pupils and assignment of work to each, and the adoption of such regulations as will secure constant employment, efficient instruction, and the greatest moral influence. The aim and tendency of all the adjustments and arrangements should be to "remove friction, induce order, and secure cheerful and effective work."

There is reason to believe that the importance and difficulty of school organization are underestimated. This is especially true of the rural schools. One who has had large experience bears this testimony: "I have visited more than a thousand country schools, and I have not found one in twenty well organized. Many of the worst organized schools I have found in the hands of teachers claiming from five to forty years' experience." In an examination of teachers on "Theory and Practice," one thing asked of the applicants was to describe a well organized school. Not one of the twenty-six applicants gave evidence of any clear knowledge on the subject, and more

than half of them betrayed utter ignorance of what is implied by organization, though many of them were of mature years and considerable experience as teachers. Some seemed to confound organization with preserving order and conducting recitations.

Much of a teacher's success depends upon his skill in organizing. A school may be so organized and operated as to become almost an automatic mechanism, reducing the demand upon the teacher's attention and vitality to the minimum. To this end the organization should be as simple as possible. A school may be too much organized. Devices may be multiplied and the machinery become so complicated as to tax the teacher's strength and skill to keep all in operation. A simple machine is more easily operated and less liable to get out of order than one more complicated.

One of the first things requiring attention in the organization of a school is classification or grading. Every school should be a graded school. Pupils of equal or like attainments should be placed in the same class or grade and receive the same instruction. A close classification in a system of graded schools requires all the pupils of a given grade, or standard, as it is called in England, to pursue the same studies at the same time, keeping abreast in all. What is sometimes called a loose classification permits pupils to pursue different studies with different classes. The former is much more

desirable. The latter is justifiable, in city schools, only in exceptional cases or as a temporary expedient.

The number of classes or grades in a system of graded schools usually corresponds to the number of years required by the average pupil to complete the course of study. In most cities and towns there are eight yearly grades below the high school. By this classification, pupils who fail of promotion are compelled to fall back a year; and strong, bright pupils cannot advance faster than the class to which they belong, except by jumping an entire year. Thus there is often a conflict between the good of the individual pupil and what seems to be the general good. Some remedy for this evil has been found in the plan of semi-annual classification, which makes two distinct grades for each year of the course of study. This makes the steps between grades shorter, and the transition from grade to grade easier. Pupils who fail of promotion fall back but half a year, and capable and ambitious pupils may sometimes leave their grade and advance to the next without undue effort or strain. The plan has been in successful operation in the schools of Akron for more than twenty years. A class has been graduated from the high school and promotions have been made in all the schools twice each year. The chief advantages are a closer and better classification and shorter and easier steps from one class to another. It is sometimes objected

that the frequency of promotions does not permit pupils to remain long enough with the same teacher for the best results. This might be overcome by the German plan of promoting the teachers with their pupils.

It should be observed that semi-annual classification cannot be readily carried out in the smaller towns, because of the tendency to multiply classes and to give to each teacher too large a number of daily recitations. It is practicable only when a sufficient number of pupils of like attainments can be brought together to form schools of not more than two semi-annual grades each.

With pupils old enough to prepare and recite lessons, the best classification for effective work is that which gives to each teacher two grades. Some teachers prefer an entire school of one grade. It requires less daily preparation on the part of the teacher, and some lessons and exercises can be given to the whole school at once, thereby saving labor and affording time and opportunity for giving help in the preparation of lessons to those that need it. But an entire school of forty or fifty pupils makes too large a class to recite together in the principal studies, such as arithmetic, grammar, or history. A division into sections becomes a necessity, and only those who have tried it can appreciate the difficulty of hearing two divisions of the same class recite successively the same lesson in the same room. I have never known the

experiment to be tried with satisfactory results. All things considered, that is the best classification which gives to each teacher two different grades for alternate study and recitation. It should be carefully noted here that no possible classification can relieve the teacher from painstaking individual instruction. With the best classification that can be made, under the most favorable conditions, the teacher who fully understands his business will still find a necessity for dealing with individuals. Children cannot be well taught in bulk. Individuals must be studied and instruction and training must be adapted to the needs of each. One of the hard problems for the young teacher is so to conduct the class recitation as to meet and supply the need of each individual in the class; but it is a problem which must be solved. Complete success can be attained in no other way.

The classification of country schools presents serious difficulties, requiring the exercise of good judgment, patience, courage, and perseverance. Of course no such classification as that which prevails in city schools is possible in the country. The wide range of subjects which must be taught by one teacher and the small number of pupils of same attainment and ability in a country school are insuperable obstacles. Besides, the irregular habits of many country people in regard to school attendance have a tendency to increase the difficulties; and because of the difficulties, few country teachers

make more than the feeblest attempts at classification. Every country school should be classified, and its classification should be the best that existing conditions will allow. Proper efforts in this direction may be made to serve as an antidote for irregular attendance and other existing evils. The starting point is the adoption of a course of study, a matter we shall consider later. This becomes the guide in classification. In no case should there be in a country school more than one grade for each year of the course of study, and often in practice there will be less. Classes can often be consolidated with advantage. Pupils who read well in the third reader may be merged with the fourth reader class with profit to themselves and the school. Instead of forming a new geography class each year, or whenever there are three or four pupils ready to take up the subject, let these pupils push ahead in other studies and fall into the next class in geography when the time comes to start it; then ease up a little all around in the other studies and push the geography for a time. By thoughtfulness and skillful management of this kind, the number of classes may be kept at the minimum and more and better work accomplished. The classification would not be exact or close, but it is not best that it should be. The organization of any school should be sufficiently flexible to admit of adjustment and adaptation to existing conditions. When exactness or niceness of organization conflicts with the

highest good of the pupils, the organization should yield. Yet all this is consistent with a steady holding of the main course. A ship-master often finds it necessary to tack this way and that way, yet he steadily holds the main course and reaches his destination.

Very gratifying progress has been made in the past few years in grading country schools and systematizing their work. The schools in many townships are successfully pursuing a carefully devised course of study, and granting certificates of graduation to those who complete it. Enough has been done in this direction to demonstrate the desirableness and practicability of classification and system in these schools, and the present indications are that in a short time the shiftless, slipshod ways heretofore generally prevalent will be relegated entirely to sleepy hollow.

The preparation of the best course of instruction for any system of schools is an undertaking at once important and difficult. Its importance is apparent; its difficulty becomes more and more apparent as the subject is studied. The man that presumes to say with positiveness that this or that course of instruction is absolutely best in all respects for a school or a system of schools gives good ground for the suspicion that he has more to learn. There is room for honest difference of opinion among the wisest.

The ability to construct a judicious course of

study implies at least three things: 1. A right understanding of the ends of education. 2. A clear and comprehensive knowledge of the nature and capabilities of the being to be educated. 3. A correct estimate of the educative value of the various branches of knowledge. Probably the best that anyone can do is to adapt to existing conditions, by his own thought and experience, the conclusions of the wisest and best who have studied the problem.

These and other questions, immediately confront one who undertakes, in an intelligent way, to prepare a school course of study: What studies shall be included? In what order shall they be taken up? How many and what subjects shall be prescribed for simultaneous study? How much time shall be given to each? What portion of each subject shall be assigned to each grade or to each period of time?

It is not my purpose to discuss all these questions in detail. I shall confine my observations mainly to the first, with some attention to one or two phases of some of the others.

The experience, thought, and observation of more than forty years devoted to public school work have led me to the conclusion that more is attempted and less of real value accomplished in our elementary schools than comports with the highest well-being of the pupils. There is a tendency to display of ostentatious learning rather than to solid

attainment in practical knowledge and useful culture. There is inflation in education as well as in finance.

The essentials, the warp and woof of an elementary course of instruction for the common schools of this country seem to me to include mainly these three: English, penmanship, and arithmetic. A youth well grounded in these is better prepared for life than one who has a smattering of many sciences without proficiency in these essentials. To these should be added, under favoring conditions, the less essential, but yet important branches of vocal music, drawing, and as much geography and American history as may be gained from an ordinary first book on these subjects. Time spent in memorizing the details of geography and history is waste, and might be used to greater profit.

The study and practice of mother tongue must of necessity occupy a large share of time and attention in elementary schools, inasmuch as the pupil's success at every stage depends upon his mastery of the vernacular. My observation is that more pupils fail in the high school because of defective training in English than from all other causes. An intelligent comprehension of ordinary English and tolerable accuracy and facility in its use should constitute the chief corner stone of our American education. Language training in common schools should include —

1. Reading. Intelligent and intelligible reading is fundamental. If after attending school seven or

eight years pupils of average natural ability are found unable to read at sight, fluently and with expression indicating a good grasp of the thought, any piece of ordinary English composition, the training is seriously at fault. No part of school work is more important than this, and none makes greater demand for skill and painstaking on the part of the teacher; but these are just the qualities which teachers should have. Nor should pupils leave the common school without a taste for good reading and some knowledge of what is worth reading. This is a large and rich field which well repays cultivation. It reaches into the whole range of literature and literary study.

2. By practice in written spelling, and by the fixed habit of attention to the correct spelling of all the words he uses, the pupil should be able, at the end of this common school course, to write a letter or other composition without misspelling words in common use.

3. Language lessons. Every school exercise should be a language lesson. The pupil's attention should be strongly and persistently directed and held at every point to the right use of words and the right construction of sentences. Systematic, daily exercises in sentence-building, letter-writing, business forms, and oral and written descriptions should be continued throughout the course, with a view to gaining a practical knowledge and use of the language. The time usually spent in city

grammar schools, and in many country schools, in memorizing grammatical definitions, rules, notes, and exceptions, and in analyzing and parsing knotty sentences, could be far more profitably spent as above indicated. Grammar, as a science, except some of its simpler elements, should not be studied until the pupils are more mature and have gained by use such a practical knowledge of the language as will enable them to pursue the study with satisfaction and profit.

As to penmanship, all pupils who continue in school long enough to complete such an elementary course as that here contemplated, can and should acquire the ability to write legibly and neatly. Bad writing is not a sign of greatness, though some great men have been miserable writers.

In arithmetic, the first and chief aim should be to secure accuracy and rapidity in the performance of the fundamental operations. Accurate and rapid addition, subtraction, multiplication, and division are attainments likely to be of more practical value to the majority of pupils than all else in arithmetic; and much higher attainment in this direction is practicable than that usually reached. To this let there be added a thorough and practical knowledge of common and decimal fractions, denominate numbers, mensuration of ordinary surfaces and solids, and the more common applications of percentage, and the more abstruse and difficult parts of the subject may, without loss, be omitted

entirely, or reserved for study after pupils have pursued an elementary course in algebra and geometry.

The course of instruction for elementary schools here briefly outlined would, if followed, considerably reduce what is at present attempted in most schools; but I am convinced that the greater thoroughness and accuracy contemplated would be more than an equivalent for the reduction, constituting a better outfit in life for those who go no farther, as well as a better preparation for those who are to pursue a higher course of study in higher institutions of learning.

Before leaving this part of the subject I wish to add that there should be in every elementary school a place on the program for general exercises, which may include oral observation lessons, talks on common things, or, as the modern and more high-sounding phrase is, nature study. The supply of material for such purposes is unlimited; the only difficulty lies in choosing. And here, as always in school work, the value depends on the wisdom and skill of the teacher.

Teachers and school supervisors in this day need to be reminded that it is neither profitable nor possible to teach in the common schools all that is desirable to know. The educational problem is one of selection, and method, and spirit.

The course of study for the high-school department of a system of schools must of necessity vary with conditions. The high school is comparatively a recent growth, and its place and function in our educational system is not yet very clearly defined. It arose in answer to a demand in our modern society for something more in the education of the masses than the barest rudiments of knowledge. In many instances it has attempted but little besides instruction in what are known as the common branches; while in other cases it has been expanded into a miniature college and made to appear sufficient for the complete education of youth. It has not, as a general rule, been organized and conducted with reference to any higher course of training; so that those seeking a liberal education have generally found it necessary to leave the high school and resort to the special preparatory school or to private tuition in order to make preparation for entering college.

The high school is likely to remain an important feature of our public school system; but the time has come for it to find its appropriate field and confine itself to it, according to its means and opportunities, that it may furnish the best of what it undertakes to furnish. It should be adapted to its own community — to the needs of the life about it.

There is no good reason why there should not be such an adjustment and adaptation of the high

school and the college to each other that the instruction and training of the high school may be alike serviceable as preparation for college and for the work of life. It will not be practicable in all cases for the high school to give its students complete preparation for college; but its work, as far as it goes, should be along right lines and should be so well done as not to require doing again.

The length of the high school course of study is not a fixed quantity. In the township or the village high school, two years may be all that existing conditions will warrant; in other cases three years may be best. The fully equipped city high school should have a course of four years. Such a course should consist mainly of the following four lines of study:

1. Language and literature, including the reading and study of good English authors, English grammar and composition in the ratio of three lessons in grammar and one in composition, English orthography and derivation, and sufficient Latin for college entrance.

2. Mathematics, including advanced arithmetic, elementary algebra, and plane geometry.

3. Natural science, including human physiology, botany, zoölogy, physical geography, and the elements of physics and chemistry.

4. General history and the Constitution and government of the United States.

There are other subjects for which claim is made and which find place in the course of study of many high schools; but the high school cannot teach well everything that is desirable to know. The question here also becomes one of choice and selection. A few subjects dealt with in a somewhat masterly way, is clearly better than a mere smatter of many subjects.

If any one of the above four lines of study is to have pre-eminence it should be the first. Nothing in general education is of greater value than instruction and training in language, and specially the mother tongue. English should be the major study for all English-speaking pupils. Even in our higher institutions of learning, the study and practice of English is gaining more and more the place of pre-eminence. But the time has come for the exercise of greater common sense in the matter of education. Nothing could be more irrational than our stereotyped methods of training in our own language. To beget in our pupils the ability to speak and write good English, we consign them to weary months and years of memorizing grammatical definitions, rules, notes and exceptions, to be applied in the analysis and parsing of knotty sentences; and finding them still unable to write a passable letter or composition, we compel them to memorize dreary pages of definitions and rules concerning rhetorical figures, invention, style, taste, etc., with results about the same as before.

A child learns to walk by walking; he learns to skate, not by a profound study of the laws of gravitation and motion, but by buckling on his skates and striking out upon the ice. He displays awkwardness at first, and perhaps tumbles a few times, but he is soon able to perform with ease and grace evolutions which the most profound scientist unpracticed would not attempt. Thus it is that from infancy to manhood the child is constantly learning to do with ease and skill things at first difficult which can be learned only by practice. The very important attainment of skill in the use of language is no exception. Right practice in speaking and writing is the only rational way of acquiring a good use of English. A closer and more intelligent following of nature's methods of child training would greatly enhance the efficiency and usefulness of the schools.

The daily program is an important item in school organization. Every school should have a carefully prepared time-table, in which every exercise should have its appropriate time and place. It should include study as well as recitation, so that teacher and pupils may know what each pupil should be doing at any given hour of the day. The program should stand on the blackboard in sight of the school, or be neatly and plainly written on paper and posted in a conspicuous place in the school room.

To make a good program requires full knowledge and due appreciation of all the work of the school, that the exercises may come in right order and each receive its proper share of time and attention. For this reason it is scarcely possible to prepare a general program that would work well in any particular school. A suit of clothes made to order after careful measurement usually fits better than one ready-made. All the conditions and surroundings of a school must be well considered in preparing its time-table. The average country school presents many difficulties, and so does the large city grammar school, where two or more teachers work together in the same school.

Some principles of general application may be stated:

1. Lessons which require the greatest mental effort should have a place early in the session, forenoon or afternoon, when the pupils are fresh and vigorous. Such studies as arithmetic and grammar should come early. Such exercises as spelling, writing, and drawing are appropriate for the later periods.

2. Studies should be so arranged as to afford as much variety as possible. A change of work is rest. Monotony is irksome and wearing. It is not best for any class to have two consecutive recitations. If mental and written arithmetic both have a place on the program as separate and distinct exercises, it is better that they come in different parts of the day; and so of writing and drawing.

3. In country schools the younger pupils should have shorter periods and recite oftener than older pupils. Ten minutes may be long enough for an exercise with the youngest classes, while thirty minutes may not be too long for some of the older ones.

4. Writing and drawing require steadiness of nerve, and should not be placed immediately after recess or the opening of school, nor be immediately preceded by vigorous gymnastic exercises.

5. After a program has been tried, it may be found necessary to modify it. Bearings may need to be slackened in one place and tightened in another, until every part runs smoothly and the whole machinery performs its work satisfactorily. But frequent changes of program are to be avoided. Every change should be well considered before it is made.

6. The program should be followed. One exercise should not be allowed to trespass upon the time of another. Occasional variation from this rule may be allowable under some conditions, but it should be the exception. The rule should be for each class to have its own time and no more. Any studying or reciting at recess or after school would be a violation of this rule. The periods of relaxation should be as scrupulously observed as any other. The evil resulting from the detention of pupils at recess or after school for lessons overbalances the good. Nothing is more obligatory

upon the teacher than to see that every duty is performed in its time. Every minute of school time should be used in study, in recitation, in some general exercise, or in needed relaxation. The teacher should permit no dawdling or trifling either in himself or in his pupils.

The following program was prepared by a country teacher for use in his school, which contained five grades:

8:30 to 8:50—Music lesson for entire school.
8:50 to 9:05—Fifth reader, A grade.
9:05 to 9:20—Fourth reader, B grade.
9:20 to 9:35—Primer class, E grade.
9:50 to 10:00—Second reader, D grade.
10:00 to 10:12—Third reader, C grade.
10:12 to 10:30—Writing, entire school.
10:30 to 10:40—Recess.
10:40 to 10:55—Arithmetic, A grade.
10:55 to 11:10—Arithmetic, B and C grades.
11:10 to 11:30—Number lesson, D and E grades.
11:30 to 11:45—Spelling, A and B grades.
11:45 to 12:00—Spelling, C grade.
12:00 to 1:00—Noon recess.
1:00 to 1:20—Grammar, A and B grades.
1:20 to 1:35—Language lesson, C and D grades.
1:35 to 2:00—Primer and First reader, E grade.
2:00 to 2:20—Physiology or history, A and B grades.
2:20 to 2:30—Recess.
2:30 to 3:00—Primer and First reader, E grade.
3:00 to 3:20—Geography, A and B grades.
3:20 to 3:40—Geography, C grade.
3:40 to 3:55—Second reader, D grade.
3:55 to 4:00—Closing exercises.

EXPLANATORY NOTES.—Some time is gained in arithmetic by allowing one class to place work on the board while another class is reciting.

History and physiology alternate.

Writing is taught from the blackboard, the pupils using foolscap paper.

The proper seating of a large school is a part of the organization which requires skillful management as well as good taste. It has been said that in the seating of his school a teacher exhibits his ideal of symmetry and fitness. It is proper to give a school a good appearance by keeping that which is unsightly in the back-ground as much as possible, and placing in the front that which is pleasing to the eye, provided it can be done without wounding the feelings of the homely or ill-clad, or exciting the vanity of the good looking or well dressed. Perhaps better not be done at all if it cannot be done without revealing its purpose.

Size, sex, grade, disposition and habits of pupils should each have some weight in considering the seating of a school.

When other considerations do not interfere, pupils should sit in the order of size, beginning at the rear with the largest.

It was once the custom to seat the girls on one side of the room and the boys on the other side. Then it was that the teacher sometimes inflicted *capital* punishment on a troublesome boy by making him sit among the girls. The custom now generally prevails of seating without much reference to sex, and it is better so.

In a city school of two grades it is a good plan to alternate by grades. Suppose the grades are A and B. In the first row of seats place A grade pupils in the seats with odd numbers and B grade

pupils in the seats with even numbers. Reverse this in the next row, and so on. This gives to each pupil the greatest degree of isolation. When one grade is called out to recite, the pupils of the other grade are left distributed over the room in alternate seats. The plan conduces to symmetry and good appearance as well as to good order.

But all these plans are more or less liable to interruption by the habits and tendencies of the pupils. A pupil lacking in self-control may be found in a bad neighborhood, and it may become necessary to move him or some of his neighbors. And this, by the way, is a prerogative which the teacher should always maintain. A pupil's claim to a particular seat because he occupied it last term, or any other term, should not be conceded for a moment. Every pupil should be entirely subject to the direction of the teacher in this as in all other matters pertaining to the school.

A school, as well as an army, needs a system of tactics, by which its movements may be directed and its work carried on. The system should be as simple as possible, consistent with good order and efficiency. All signals and movements for mere display or show should be discarded. The important thing is the execution of all necessary movements without waste of time and without unnecessary confusion or noise.

Whether it is best, in assembling and dismissing, to march in and march out in military order is a question with two sides. It is more satisfactory to most teachers, and in some large city schools it is almost impossible to secure proper order in any other way. Schools well trained in this way are handled more easily and with less confusion, and there is greater safety in case of fire. But experience and observation have led me to the conclusion that the discipline which allows larger liberty and yet prevents rude and boisterous conduct, is of a higher order and exerts a more wholesome influence. In watching the marching and countermarching of children in some large schools, I have been reminded of the lock-step march sometimes witnessed in state prisons. There is always something repulsive about it. Nevertheless, this is to be said: Almost any system of tactics that secures discipline and order is preferable to the disorder and uproar that sometimes prevail in schools.

The signals used in school to secure the movement of classes are of some importance. Some teachers use mainly signals addressed to the eye; others address the ear exclusively. The things of most importance are that the signals be given in a quiet, self-possessed manner, and that they be implicitly and promptly obeyed. Effort to these ends should never be relaxed until it succeeds.

I have come to think that a call-bell on a teacher's desk is a useless appliance. It sometimes

causes more disorder than it prevents. For moving classes there are no better signals than the numerals, one, two, three, spoken by the teacher in a soft voice—*one*, ready; *two*, rise; *three*, pass. The important thing, I repeat, is that every signal be implicitly and promptly obeyed.

Concerning all the details of school organization, it should be remembered that they are only means to an end. The main work of the school should never be subordinated to any ideal of system or mechanism.

Recitation and Study.

"The teacher should study carefully the art of teaching well at the recitation. . . . . It is there his mind comes specially in contact with his pupils' minds, and there that he lays in them, for good or for evil, the foundations of their mental habits."—*Page*.

VI.

Recitation and Study.

THE term recitation is here used in its broad sense to imply all those class exercises in school which are designed for instruction, for testing, for training, or for any or all of these combined.

The work of the school culminates in the recitation. It is here that the teacher teaches. The school is a success or a failure according to the character of its recitations. George Howland, late superintendent of the Chicago schools, does not exaggerate the importance of the recitation when he says:

"Whether we regard the prime purpose of the school as mental or moral instruction and discipline, the formation of character, or the manual skill that shall aid in securing a comfortable livelihood, the recitation is that about which centers all the activities of school life, giving it success or stamping it with failure.

"The personal influence of the teacher is of the first importance; the power to control and direct invaluable; the magnetism which shall inspire and incite to earnest, loving effort, a necessity to the accomplished, successful teacher; but all of these qualifications find full scope in the recitation, and

without this end they have little cause or reason to be.

"The recitation is the controlling influence, determining the length and character of the lessons, the manner of their preparation, the conduct of the pupil, his hours of study, his interest in school, and his regard for his teacher, and gives the color, the value, to all his school-days, his waking and his sleeping hours. It is the recitation, with its direct influences, which makes him a trusty friend or a hopeless truant, a student or a scamp, and which will guide him along the paths of honest and successful industry, or into the by-ways of indolence and worthlessness. Here he finds the rewards of well-doing or condemnation of his negligence, an incitement to renewed endeavor or an excuse for feeble exertion and lax endeavor.

"In the recitation, too, the teacher gives proof of her calling, or shows her unfitness for her position. In the recitation is concentrated the devotion, the thought, the life of the teacher, and the work, the purpose, the zeal, the performance of the pupil. Here is displayed the life of the school, and here is decided whether the school shall be a means of growth and development, or a source of unworthy motive, of false aims and ignoble character."

The character of the recitation will necessarily vary with the subject, the age and attainments of the pupils, and perhaps other conditions. The

recitation of first year pupils in a primary school would differ in many particulars from the recitation of a high-school class in chemistry or geometry. The subject will here be considered in a general way, and not in its application to each and every grade of pupils.

Some things worthy of mention necessarily precede and attend the recitation. Lessons must be assigned. And this is a most important matter, demanding the teacher's most thoughtful attention. The want of discriminating attention to the character and amount of work assigned constitutes one of the elements of weakness and failure in a good many schools. It is too often left to the last moment before the dismissal of the class, and then disposed of hurriedly and without due consideration, resulting in many cases in a want of adaptation to the circumstances and needs of the class, and consequent discouragement and loss of life and interest on the part of the pupils. The teacher should make a careful study of the capacities and needs, as well as the prevailing habits and tendencies of his class, and adapt the lessons accordingly. He should never forget that in the tasks he assigns his pupils he sets up for them a standard of effort and attainment—an all-important matter.

In connection with the assignment of lessons, there is need to anticipate the difficulties to be met and to prepare the pupils for meeting them. To do this well requires thoughtfulness and skill. The

wise teacher will not remove or solve the difficulties, but will indicate the right point of attack and incite the pupils to attack vigorously and persistently. Perhaps in nothing else is the real teaching power of the teacher more manifest than in his management of this matter.

Pupils must be taught how to study and trained into right habits of study. Studying is the chief work of the pupil in school, and the best intellectual accomplishment the school can give him is right habits of study. In these latter days too much reliance is placed on oral teaching to the neglect of study. The great aim seems to be to make everything easy and pleasant for the pupils, but the results in power and skill are meager. My observation is that large numbers of pupils reach, yes, and leave, the high school without well formed habits of study. They manifest very little power to investigate a subject, or to gain knowledge from the printed page by independent effort.

Much may be done in the recitation to give direction and character to the study of the pupils; but the teacher should observe closely the habits and tendencies of each pupil, find out his difficulties and hindrances, and by suggestion, admonition, encouragement—by any and every means, guide and incite each to his best effort. No teacher can do more than this; none should be content to do less. Personal interviews with individual pupils, in the spirit of friendly helpfulness, will often avail much.

I have sometimes found it profitable to give my pupils an example of study. Seated in front of the class, I have often taken up the lesson in order, reading and repeating aloud until I had learned the lesson as I wished the pupils to learn it.

Here are some rules for study worth keeping in mind:

1. *Study with interest.* The listless conning of lessons as mere tasks is without much profit, and is doubtless often positively injurious. The interest of the pupil depends largely upon the teacher, but it should come from some source. There should be a sparkle in the eye and a glow of interest on the countenance.

2. *Study systematically.* Study each lesson in its proper time. Begin at the right place and proceed in order. It is well first to read the whole lesson over to get a general view, then return to the beginning, take up each topic in its order, and master it.

3. *Study with fixed attention.* The degree of attention is the measure of success. Fitful spurts and dashes avail but little. The power to hold the mind down to the matter in hand is an attainment of great value. It is the roadster that leans into the collar without flinching that moves the load.

4. *Study to know and remember rather than to recite.* Learning that filters through the mind like water through a sieve leaves small residuum. "Knowledge is fixed in the mind by repetition and

reviews, by connecting its parts together by natural association, and by making frequent application of it."

5. *Study thoughtfully.* Think clearly, vigorously, independently, while you study, and afterwards reflect on what you have studied. It is thought that moves the world. The great thinker is king among men.

6. *Study with a view to clear and forcible expression.* Study so thoroughly, think so completely, as to be able to state clearly and tersely.

Every pupil should be held to a strict account. When a lesson has been once announced, every member of the class should know henceforth what it is. No one should be allowed to ask in study hours what the lesson is. Even the pupil who, because of absence, may not have heard the lessons announced, should be expected to learn about his lessons from the teacher or from some class-mate before the opening of school. Let this be known and maintained as "the law of the house," and it will not only save much interruption and annoyance; it will tend to beget in the pupils habits of attention and promptness.

Every pupil should also be held to a strict account for the mastery of the lesson. Having seen to it that the task assigned is not greater than may be accomplished by reasonable effort, the teacher

should tolerate no shirking or dodging. Let it be understood that it is not an excuse for failure, but the mastery of the lesson that is expected. Let it be understood, too, that the lesson *must* be prepared and recited in its own time, and not after school or at any other time. I am convinced, after many years of observation and experience, that more harm than good comes of "keeping after school" to make up lessons. I have practiced it enough to know something about it. Where the practice becomes chronic and shows no sign of abatement, it should be authoritatively prohibited. The time and effort of teachers bestowed in this direction can be turned to far better account, to say nothing of the listlessness and disgust it fosters in pupils.

The teacher should prepare himself thoroughly for the recitation. This is trite; it has been often said, but it needs to be repeated. The preparation needed implies more than an understanding of the subject-matter of the lesson, though even in this many come short. The teacher's knowledge should be fresh and his interest should be quickened. He should have a well-matured plan of presenting the lesson, and his whole mind and heart should be aglow with fervent interest in the pupils. His heart should go out toward them with intense desire for their growth in intelligence and goodness. His interest in his pupils, in the subject, and in his own plans and devices, should amount to an enthusiasm.

And all this is possible to him that willeth. The door of attainment stands wide open; whosoever will may enter.

Absolute control of the pupils is essential to a good recitation. The best methods in the world will fail in the hands of a teacher who cannot control his class. Good order must be maintained and attention must be secured and held. There is little use in attempting to conduct recitations in school until the reins of government are well in hand.

It is also important that the teacher have clearly in mind the true ends of the recitation. There is in many schools too much aimless, slip-shod lesson-saying, without purpose and with small result. There are several clearly defined objects to be secured by class recitations which may be considered.

1. *Stimulation.* The farmer prepares the ground before he sows the seed; and there is something akin to this in the work of class instruction. The mind must be in an active, receptive state. A mind preoccupied or wholly indifferent is not ready for instruction. This phase of the work of preparation is mainly incidental, growing largely out of the general character of the recitation and the tone and spirit of the school. Much of it comes from direct contact of the teacher's mind with the minds of the pupils, energizing, inspiring, stimulating. An eminent and well-known Ohio teacher said a good many years ago, "After all, this matter of education consists largely in stimulation." It is

unmistakably the best part of teaching. The value of a recitation may be gauged by the measure of its stimulation.

2. *Examination and testing.* The recitation seeks to test the thoroughness of the pupils' study. It inquires as to the faithfulness with which the pupils have memorized the matter contained in the lesson, but it does not stop here. It reaches to the understanding. "Do you understand?" "What do you understand?" "How do you understand?" "Give an example," "Put it in other words," "Make your meaning clear," are some of the ways in which the skillful class manipulator probes the understanding of his pupils.

The recitation is also a test of power. Mental power is of more value than knowledge, and the pupil should have frequent opportunity of exhibiting and exercising his growing power—power to observe, power to grasp thought, power to analyze and reason, power of expression. Various school exercises, such as the analysis of sentences, translations, composition, and the solution of problems, afford ample means of exercising and testing mental power. Similarly, recitations may be made tests of skill in such arts as reading, writing, drawing, computation, and the like.

3. *Instruction.* This is prominent in primary teaching, but it has also a place in more advanced teaching. The method depends upon the subject to be taught and other conditions. Sometimes the

Socratic method may be used almost exclusively; at other times direct dogmatic statement may be best. The important thing is the self-activity of the learning mind.

There seem to be three uses of instruction in the ordinary class recitation. (*a*) The wrong impressions and misconceptions of pupils must needs be corrected. This is usually best done by skillful questioning and cross-examination, leading the pupil to discover and correct his own errors. The usual rule is to tell the pupil nothing directly which he can be led to discover for himself—a rule correct in principle but often overstrained and misapplied. (*b*) Additions may be made to the pupils' stock of knowledge of the subject in hand. The best way of doing this will be determined by the nature of the subject, the attainments and habits of the pupils, and other conditions. Sometimes it may be sufficient to point out the sources of information; at other times it may be best to give the information directly. The teacher's chief concern should be to arouse interest and stimulate effort as much as possible. (*c*) New subjects must be de-developed. This part of the work of instruction requires special skill. It should be done in such way as not to relieve the pupil from the necessity of effort, but rather to incite him to his best effort. It should not remove the difficulties, but indicate the point of attack and incite the pupils to attack vigorously and persistently. The teacher's work

in developing new subjects may be described as a going before and blazing the way over which the pupils are to construct for themselves an open highway.

4. *Training.* Some teachers who excel as instructors are poor drill-masters. They are skilled in the art of putting things, but do not appreciate the value of practice, which makes perfect. Of course it is neither practicable nor desirable to make a complete separation between instruction and training in class exercises. They are mutually complementary. Each will often disclose a necessity for the other. But there is a time and place for each. The great stress laid upon the skillful presentation of subjects in modern teaching has tended to the disparagement and neglect of drill. We are apt to forget that one presentation is not sufficient to make even the adult mind master of any important truth, and that once doing is not sufficient to make one an adept in the practice of any art. We must learn again and again in order to know thoroughly, and we must do again and again that which we would do skillfully. There is true wisdom for all time in the old Jesuit maxim, "*Repetitio mater studiorum.*"

5. *Expression.* This is at the same time a means and an end. It is the chief means of attaining the other ends of the recitation, and is itself a most important end. Every well conducted recitation is a training as well as a testing of the pupils'

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power of expression. A man is well educated who has the power of forming clear ideas and of giving them accurate and elegant expression. The teacher's work in teaching consists largely in leading pupils to see and to tell what they see—in training them to think and to express thought. And these two are very closely related. Max Muller says language and reason are only two names or two aspects of one and the same thing. "No reason without language, no language without reason." I would say, rather, they sustain to each other the relation of body and spirit. Language is embodied thought, and in our present state we know as little about thought without language as we know about soul without body. At all events, thought and language are interdependent. Clear thinking begets clearness and elegance of speech, and clear and forcible language in turn tend to clearness and completeness of thought. Hence, expression is a matter of paramount importance in the recitation.

Good utterance, good articulation, in the recitation, is worth all the effort it may cost to secure it. It is good for its own sake, and it is good in its tendency. Clear enunciation and clear thought go together, as do slovenly utterance and muddiness of thought.

All important principles, definitions and rules which are worth learning at all should be memorized *verbatim*, and repeated until they become as familiar as the multiplication table. This has more

than a double value. Besides the knowledge and mental discipline gained, it has full value in the familiarity secured with the best forms of expression. The memorizing of good English for purposes of language culture is not generally esteemed as it deserves.

Errors of speech in the recitation should be assiduously corrected without diverting attention unduly from the subject in hand. It is usually sufficient, when an error is made, for the teacher to speak the correct form, it being understood that the pupil must at once make the correction and proceed without further interruption.

It should be the teacher's constant aim to keep his pupils up to their best endeavor in acquiring accuracy and facility in the use of language. He can have no truer measure of their real progress. The first need is a high ideal on the part of the teacher. Let him reflect much on the possibilities in this direction, and let the clear and forcible expression of thought be ever before his mind as a fundamental object of the recitation.

Some of the more common methods of recitation deserve to be noticed. Oral lessons are specially adapted to younger pupils and partake more or less of the nature of conversation, tending in varying degree to secure the ends of the recitation already named. At the beginning of the child's school life the teacher is at the maximum, but soon becomes a

diminishing quantity. As the child advances the teacher recedes. Probably no school exercises require greater judgment and skill than the oral lessons in the first years of school life. The best oral lessons are those that may soonest be dispensed with because of the ability they give the pupil to help himself.

Written recitations have a place and a value as soon as pupils can write readily from dictation. Spelling and language exercises may be written at an early stage, and as soon as lessons in geography, arithmetic, etc., are learned from books, there is special advantage in occasional written recitations. They constitute a more thorough test of pupils' knowledge than oral recitations. The questions are likely to be prepared with more care, and each pupil must put himself on record for every question and problem given. In oral recitation, a glib talker may pass for more than he is worth, but not so when he comes to write what he knows in plain characters. Imperfect or partial answers will then appear in their true character. Occasional written recitations, without occupying more than the usual time, may often prove a revelation to both teacher and pupils. It would not be wise, however, to use the written method exclusively, or to make it the main dependence.

For pupils somewhat advanced the method by topics has special advantage. It requires more comprehension and thorough preparation, and more

fully cultivates and tests the power of expression than any other method. Properly conducted. it compels the pupil to make careful analysis of the subject and to classify and arrange his thoughts in an orderly way, so as to tell what he knows in a smooth, connected statement. Study and recitation thus become what they ought to be, a real training in thought and expression. It is true that the topic method in the hands of a weak teacher may degenerate into mere babble about unimportant and unrelated details; but as much may be said of any method. The letter killeth, the spirit quickeneth. No method is good enough to dispense with the quickening and life-giving power of the living teacher.

Some use of the topic method may be profitably made in grades lower than those to which it is usually applied. The little people in the primary geography class, for example, may be encouraged to tell in several successive sentences what they have learned about a given country, city, lake or river, and thus gradually acquire the power to stand on their feet and express themselves.

The catechetical method has always been, and is likely to remain, the teacher's main reliance in the recitation. For stimulating and directing the pupil's mind, as well as revealing to him his own weakness and the insufficiency of his preparation, there is nothing like searching questioning. To be a good teacher, one must be master of the art of

questioning. A good question is thought-provoking, and throws the pupil as much as possible upon his own resources. The teacher's questions should generally follow in logical order and lead to a systematic unfolding of the subject. They should always be couched in clear and unmistakable terms, and always adapted to the comprehension of the pupils. Questions need not always be hard to answer. On the other hand, many questions should be asked which the pupils can readily answer. This will add to the interest and life of the recitation, and give the pupils courage. But not many recitations should pass without some questions calculated to search, and probe, and test. There should be tests of memory, of imagination, of invention, of thought.

Some of the best high-school recitations I have ever heard have been those in which the pupils questioned each other. This was the usual method of one of the best high-school teachers I ever knew. The teacher presided over the recitation, the pupils did the work—and they did it thoroughly. They delved into every nook and corner of the subject, and brought out things new and old. It led to a more masterly preparation of lessons, and often to such an exhibition of mental gymnastics as I have rarely witnessed elsewhere. But it is too sharp and effective an instrument to be wielded by any but skillful hands.

Pupils may answer (1) *simultaneously*. For

rapid review, and for drill on tables, dates in history, and all such things as need to be fixed in the memory by frequent repetition, the simultaneous method is appropriate. But it will not serve the more important ends of the recitation. It is an insufficient test. It encourages shirking. No teacher has sufficient power and skill to teach a large class well in bulk. There is always need to individualize.

(2.) Pupils may be called upon to recite *consecutively*. This is convenient and insures regular participation in the recitation by every member of the class; but in a large class there would be temptation to inattention, and cases have been known of pupils preparing only the part of the lesson likely to fall to them in regular course.

(3.) The *promiscuous* method of calling upon pupils to recite should be the teacher's main reliance. Under the skillful use of this method no pupil will consider himself exempt at any time, as every question will be directed to every member of the class. If any show signs of inattention, the teacher will naturally pay his respects to such more frequently, until they conclude to mend their ways. It will require some care to give to each his portion in due season. Those that always recite well and those that always recite badly are the two extremes to be watched.

A few general suggestions concerning class management and the conduct of recitations will close this chapter.

1. Secure and hold the attention of every member of the class throughout the entire recitation. The recitation should never begin without attention, nor should it proceed in any part while any pupils are inattentive. The degree of attention secured is the measure of the teacher's success. An experienced and skillful inspector of schools and school work, on entering a school, will immediately and almost unconsciously observe the character of attention in the class and in the school. It cannot be held permanently by merely commanding it. It comes through healthy interest, largely the result of the teacher's personality and the teacher's methods. Some devices are of temporary advantage, such as asking the question before designating the pupil who is to recite; but the teacher must get the reins well in hand, there must be a right spirit in the school, and the pupils must be deeply interested in their work. If these things be in the school and abound, attention will not be lacking.

2. Do not do the pupil's work for him. The minimum of talking and explanation on the part of the teacher and the maximum of active exertion on the part of the pupils, is the ideal of excellence in the recitation. The best teacher soonest makes himself useless to his pupils. The teacher should study and practice economy of speech; his words should be few and well chosen. To impart his own knowledge is not the true work of the teacher, but

rather to stimulate and direct his pupils in their efforts to obtain knowledge for themselves.

3. Have a definite plan for every recitation and follow it. Many a recitation fails for want of purpose and plan. With an end in mind to be reached, drive hard to reach it. High school and college students have been known to side-track the recitation by skillfully raising questions and getting the teacher started on some favorite theme nearly or remotely related to the subject in hand, and thus the time passes and the students escape the humiliating exposure of their unfaithfulness in study. The teacher should stick to the text and hold his pupils to it.

4. Be elementary and simple. Dr. Joseph Alden bears testimony to the value of simplicity in teaching in these words: "In an experience of twenty-five years as a college teacher, I have discovered that I have been successful according as I have been elementary and simple in my teaching." The teacher should not speak to his pupils in an unknown tongue. Simple words and short sentences should be his rule.

5. Maintain a cheerful and patient spirit. Petulance is one of the besetting sins of teachers. It is a great misfortune, both to himself and to his pupils, for a teacher to fall under the domination of an irritable, fault-finding temper. The teacher must learn to bear with stupidity and waywardness; he will find much of both. Dr. Channing says

truly that the boy or girl compelled for six hours a day to see the countenance and hear the voice of a fretful, unkind, hard or passionate teacher, is in a school of vice. Be patient, be cheerful.

6. Keep in sympathy with your pupils. Learn to "put yourself in his place." Cherish a real interest in the welfare and progress of each and every pupil. Keep growing yourself and watch for growth in your pupils.

7. Do not accept as known and understood what the pupil is unable to state clearly. What you give your pupils in the way of instruction, require them to give back to you. Only a weak teacher will accept the statement, "I know it, but I cannot tell it."

8. Review frequently. Dr. H. Clay Trumbull says in his book entitled *Teaching and Teachers*, "From one-quarter to one-half of the entire time occupied by a teacher in the teaching process could be employed to advantage in one form or another of review." "Repetition is the mother of studies."

9. Censure sparingly. Reproof is ten-fold more effective when spoken by lips more wont to speak words of praise.

10. Praise judiciously. Praise is a powerful stimulus when bestowed with discrimination; but words of praise should not be spoken when undeserved.

School Government.

"Nothing is so easily wrecked as the soul. As mechanisms go up toward complexity, delicacy increases. The fragile vase is ruined by a single tap. A chance blow destroys the statue. A bit of sand ruins the delicate mechanism. But the soul is even more sensitive to injury. It is marred by a word or a look. Men are responsible for the ruin they work unthinkingly."—*Newell Dwight Hillis.*

VII.

School Government.

MY present undertaking is to record in the most direct and simple language, for all who may choose to read, something of what I have observed and thought, in the course of a varied experience of more than forty years, on what seems to me the most difficult and important part of the teacher's work, the government of the school. I shall make no effort at profundity, nor yet at fine writing. Without fear of the charge of egotism before my eyes, I shall draw freely from my own experience when that seems to serve the purpose best, not omitting to tell of mistakes and failures, as well as of well directed and successful effort.

I have often witnessed the painful striving of young teachers in an unequal contest with a school of fifty or more young people brimful of animal life and mischief. I have watched with intense interest and sympathy the first efforts of young girls fresh from the high school, going to their new work full of hope and high expectation, and shedding bitter tears of disappointment by the end of the first or second week. I have sometimes been led to say that these novices are not fairly ready to begin until they have had several good cries.

It is for such mainly that I write, in the hope of helping some of them to get their eyes open to see something of the character and scope of the work—something of the possibilities of power and skill for themselves, and of good for their pupils.

My own apprenticeship was spent in country schools, unattended by any special difficulty or any unusual experiences of any kind. My pupils were for the most part tractable and docile, and all of them in large measure proof against injury from my blind blundering efforts; else my life would now be miserable from the recollection of the harm done. A courage bred of ignorance, as it now seems, in some measure supplied the lack of experience and skill.

But when I first came to take charge of a large city school, the case was very different. It was a much stronger and wilder team I then had to manage. I had thought the government of a school comparatively easy, but the illusion was soon dispelled. My first city school was a large grammar school of perhaps a hundred and twenty pupils, all seated in one large room to which were attached recitation rooms where my two assistants taught their classes. It was a very trying ordeal for a young schoolmaster, and the more so because in the same building was a demoralized high school, from which the contagion of disorder and insubordination extended to the other departments.

My resources were soon exhausted. I had been opposed, both in theory and practice, to the use of

the rod in schools, and had publicly maintained that view, but I underwent a speedy conversion. The rod was brought in and vigorously used, and with good effect. Since that time my theory has been and still is that it is better to control a school with the rod than that it should be uncontrolled. This is no warrant for the injudicious or unnecessary use of the rod when higher and better means of control may be available and effective. But of this more may be said later.

Broadly viewed, the right government of the school is a difficult and laborious part of the teacher's work, requiring a large amount of energy, courage, judgment, tact, and skill. The government of a large city school requires higher talent and greater executive ability than the command of a regiment of soldiers. And the importance of good government in a school is more than commensurate with its difficulty. It is vital and essential. The success of the school in general depends upon it, and its influence in the formation of individual character is very great. It is doubtless true that the kind and measure of control which the teacher exercises is a gerater factor in the formation of individual character than all his direct instruction.

It then behooves every one who is called to teach to inform himself thoroughly as to the possibilities for good which lie in the government of the school, its underlying principles, and its best means and methods. It also behooves him to exercise full

diligence in the use of every available means for the attainment of power and skill in the art of government. A resolute purpose and a definite aim at the outset are very essential. My advice to young teachers in starting has always been, Control your school by the best agencies at your command, but by any and all means *make sure of control.* Make no provision for any other outcome; entertain no misgivings.

I propose now to consider more at length and in several particulars the ends to be sought.

1. *Good Order.* This may not be an ultimate end; it may be considered a means to a higher end; still it is an end of no mean importance.

What constitutes good order in school is a question involving much more than appears at a superficial view. That is not always best which appears best. The highest degree of quiet is not necessarily the best order, though a reasonable measure of quiet should prevail. Indeed it is not easy to define or to state specifically what constitutes good order. It is in some measure a relative term. What may be good order in one school or with one teacher might not be so in another school or with another teacher. And sometimes the order in a school cannot be pronounced *good* until the means and methods by which it is secured are known. Of two schools, one may be very quiet, every movement may be characterized by promptness and precision, and all the pupils may be attentive to their work; the other may not

be so quiet, there may be less of exactness and more of freedom in movement, and the eyes of the pupils may not be quite so closely confined to their books. Yet, if I should observe in the first that the teacher stood like a sentinel on guard, constantly on the alert to discover the slightest infractions of order, scarcely venturing to turn his back to the school, and in the other I should observe that the teacher gave himself to the work of instruction, depending in large measure upon the pupils to keep themselves in order, and the pupils were doing their work without apparent constraint, I would not hesitate to pronounce in favor of the latter; *the order is better.*

I was a close and interested observer, for several years, of a lady's management of a certain high school. The pupils, numbering more than a hundred, were seated in one large assembly room with recitation rooms attached. Some of my first visits after Mrs. S—— took charge of the school gave me an unfavorable impression. The school seemed noisy and disorderly. After several visits, I ventured to suggest very gently that the school seemed rather noisy. The reply was, "Wait a little; I hope to bring it out all right." The first sign of improvement observed was a growing interest among the pupils in their work. It soon became apparent that the teacher was unusually strong, both morally and intellectually, and that she was looking ahead. She patiently endured some things for the time which most teachers would have

attacked directly and vigorously, and probably not without some friction and ill will. She secured the respect of the pupils and by degrees became complete master of the situation; but the school never became noted for its quiet or nice order. It was a working school rather than a quiet school. The teacher's motto was, "Keep the pupils busy. Give them plenty of work to do and see that they do it well." Nothing was done for show. Everything was valued for its bearing on character and on the legitimate work of the school. The pupils had large liberty. They were permitted to cross the room in an orderly way at any time, without asking leave, to consult the dictionary or encyclopedia. No "whispering reports" were taken, yet pupils who wasted time or made disturbance by whispering were sharply dealt with until the habit was corrected. There was no marching and countermarching — no military tactics. All the pupils' movements were natural and free, without rudeness or boisterousness. There was no sitting with folded arms and no tip-toeing with arms behind the back. The pupils were subject to the will of the teacher, a good spirit prevailed, and effective work filled the hours.

Who shall say that the order in this school was not good? It was not such as we sometimes hear called "fine," or "beautiful," but good it certainly was. It was such as only a teacher of unusual power can secure and maintain. For a weak or a

mediocre teacher to undertake to manage so large a school in such a way would prove a disastrous failure; but it is an ideal toward which all may strive. Not many teachers can give to their pupils such large liberty and yet hold the school well in hand. To be able to train young people into the right use of such liberty is a high attainment, a noble art.

The teacher must be master. The school must be controlled; order must be maintained. The character of the forces at the teacher's command for the attainment of this end determines better than anything else his real worth as a teacher.

Perhaps I should add that a school is in good order when every pupil is in his own place and in good spirit attending to his own business in such way as not to disturb or hinder any other pupil.

2. *To restrain and correct whatever is wrong in the conduct and habits of pupils.* The ordinary school is not exactly a reformatory; yet the teacher as well as the parent must be vigilant in checking and overcoming the tendencies of children to evil. In nearly every school are some pupils of depraved tendencies; and unless there are strong counteracting and correcting influences, they will contaminate and pervert others. Especially is this true of large schools in cities and towns. Without a strong, watchful teacher, such schools are liable to become schools of vice. Under almost any conditions, the demoralizing tendency of a large school, when not well controlled, is great. It is often

surprising with what readiness children from good homes fall into the practices of evil companions, in schools under weak or lax government. Rudeness, falsehood, profanity, and vileness are very contagious.

On the other hand, a strong teacher, with high moral character and purpose, is a great power for good. In such case it is literally true that one can chase a thousand.

It is not enough that the teacher be vigilant and skillful in detecting and punishing evil-doers, though this is well as far as it goes. He must build up the good as well as destroy the evil. The great desideratum is a health-giving and invigorating moral atmosphere, and this, only an upright, pure and strong teacher can beget. What great incentives to purify himself and be strong are ever before the teacher whose eyes are open to see his work! This is one of the blessed compensations of the business of teaching. With a discovery of its possibilities there is apt to come an intense desire to realize one's ideal in his own life and character, and this for the sake of his pupils rather than himself.

3. *To beget the habit and spirit of obedience.* The great lesson of life is the lesson of obedience. Schiller tells us that the first great law is to obey, and

"Obedience is the Christian's crown."

One of the sacred writers has said, "To obey is better than sacrifice." The teachers of the land

can do no greater service to the State than to train their pupils to obedience. Moral lessons and lessons in civics are well enough; but they have their chief value as auxiliaries in begetting the spirit of obedience. Without the spirit and habit of obedience, no amount of moral and civic instruction or of formal acts of devotion will avail much. I would rather have my child in a school where he is trained to implicit obedience, than in one where long Scripture lessons are read and long prayers are said, with slackness in the matter of obedience. Scripture lessons and prayers are good in their place, and they may properly have a place in school, but the great thing is training in right life and conduct.

I doubt whether even teachers themselves realize how great a power for good lies in the training of the public schools in the direction of obedience. And here I wish to testify to the great gain that has been made in recent years. The discipline of the schools is far better than it was at a time within the recollection of many now living. Teachers have greater power and higher skill in governing. There is far less of antagonism and harsh discipline, and far more of gentleness and refinement. The pupils are more tractable and obedient. The restraining and uplifting influence of the schools is very great. Many a young anarchist is taught lessons in the schools that will last him for a lifetime.

If it be said that law-breaking, recklessness and crime abound, let it be remembered that many pow-

erful agencies for evil are at work, and were it not for the counteracting influence of the schools and churches, the outlook would be gloomy indeed. Our land seems to be more than ever the dumping-ground for the refuse of the Old World's population, and these herd in our great commercial centers, making each a danger center. Out of the children of this mixed multitude the schools must make American citizens; and never before in the world's history were schools so well fitted for so great a work as are the American free schools of to-day. Let teachers be encouraged to renewed zeal and higher endeavor.

4. *To beget a sense of individual responsibility.* Daniel Webster was once asked what he considered the greatest thought that had ever occupied his mind. He replied, "The thought of my own individual accountability." And it is a thought that tends to impress every right-minded person most profoundly. It is a serious thing to live the life of a man or a woman in the world, knowing that every one of us must render a strict account,—that even "every idle word that men shall speak they shall give account thereof." There is not much strength or stability of character without a considerable measure of this sense of oughtness; and its strong development in anyone is almost a guarantee of safety in the voyage of life. Its development in pupils is a matter of cultivation and growth. Teachers are apt to feel that little can be

done in this direction, and so put forth little effort. Perhaps it is *caught* rather than *taught*. Certain it is that the teacher who acts from a deep sense of his own accountability, and whose first question is always, What is the right thing to do? will steadily gain ground. In all dealings with pupils in matters of conduct, it is well to appeal to their sense of duty, even though it be known to be weak. There is no better or surer way of quickening this sense. Did you do right? Is your record clean? Is your conscience clear? are questions which, coming from the lips of a faithful and earnest teacher, can scarcely fail of an effect. The discovery of the want of moral sense in pupils should stimulate rather than discourage effort.

Of course, the years before school life begins is the important period. The moral sense and moral standards of children are largely the product of the influences which surround them during this early period. In this there is strong reason for public kindergartens in the cities, for the large class of children whose infant lives are spent in an atmosphere of vice and crime, and whose early moral training would be otherwise entirely neglected. It would be true economy as well as true philanthropy to provide free kindergartens for these children, with compulsory attendance from the age of three or four to six or seven.

But I am more and more impressed with the weight of responsibility which comes upon our

public school teachers for this same class of children. For many of them the public school is almost their only opportunity; and I am sure that teachers of warm heart and earnest purpose can do much for them.

5. *To beget self-control.* There is probably no better test of the government of a school. That school is best governed that has in it most of self-government. The school that is kept under by the vigilant eye and the strong hand of the teacher, and is ready to break into disorder whenever the teacher's back is turned, is not well governed, no matter how quiet and orderly it may be under the teacher's eye.

It should be the aim of the teacher to beget such a spirit in his school that he can at any moment without warning leave the room, in the full confidence that for a reasonable time good order will be maintained and the work of the school go on without his presence. This is not an unattainable ideal, in proof of which I might cite numerous examples. A large grammar school in southern Ohio has been known to run in good order for an entire half day, without the teacher or a substitute. Work being assigned for the entire session, the pupils did it and retired in good order at the proper time. I knew a school in Cleveland, of about third year or third reader grade, that ran in perfect order for a full week, in the care of a little girl who was a member of the school. These may be considered excep-

tional cases, but they point out the direction in which the teacher's effort should be bent.

The immediate results of judicious effort in this direction are most gratifying to both teacher and pupils. The government becomes easy for the teacher and pleasing to the pupils. But the more remote and more important results are seen in the growing power of self-control in the pupils, and these are valuable beyond estimate. The chief business of each individual life in this world is to get self-mastery. The master of self is master of all. The highest praise is "not to the strong man 'who taketh a city,' but to the stronger man who 'ruleth his own spirit.' This stronger man is he who by discipline, exercises a constant control over his thoughts, his speech and his acts. Nine-tenths of the vicious desires that degrade society, and which, when indulged, swell into the crimes that disgrace it, would sink into significance before the advance of valiant self-discipline, self-respect, and self-control. By the watchful exercise of these virtues, purity of mind and heart becomes habitual, and the character is built up in chastity, virtue, and temperance."

Such results are worth the teacher's highest thought and best effort, and the encouraging thing is that they are in large measure attainable. Let the teacher seek first for himself personal worth and high ideals, then press steadily onward.

6. *To keep pupils up to their best.* This is an

ideal which has grown apace in my mind as the years go by. It ought to be the ideal of every teacher, toward the realization of which he should ever strive intensely. Every pupil at his best—what a grand attainment! It would preclude all over-strain as well as all inattention and idling. It would imply riveted attention, intense application, to the work in hand—thoroughness of investigation, persistence to the point of complete comprehension, and clear and smooth expression. It would also imply the best effort of each in conduct—best effort at resistance of evil, best exercise of right thought and feeling, full purpose and volition in the direction of the right and good, and prompt and efficient action.

Does it not appear that there are grand possibilities in the government of the school, to him that has been born into the spirit of the true teacher?

We are now to consider some limitations in the government of the school. The teacher is not an absolute monarch. His power is limited and conditioned by the statute and the courts, by the "rules and regulations" of the board of education, and by parental prerogatives. And this is well; for there is always a tendency in human nature to the abuse of power. The charge of mismanagement and abuse lies against every human agency for the exercise of control among men. The State, the family, and the school must all plead guilty. All

have contributed to the sum of human misery by the unwise and unskillful exercise of authority. Undoubtedly, family government is most at fault, and its evil consequences are most widely spread and most baneful. There may be some comfort to teachers in the reflection that they are not the greatest sinners.

It behooves the teacher to know well the limits and bounds of his prerogative. In the first place, he should familiarize himself with all the requirements of the statutes which have any bearing upon him or his work. In this, most teachers are very negligent. Probably not one teacher in ten has ever read the school law of the State in which he lives and labors. Everyone should have a copy of the law, and should at least be sufficiently familiar with it to refer to it readily on any question which may arise in the discharge of his duties. He should also be a doer of the law, showing himself in all things law-abiding; for how shall one train his pupils to obedience who is himself disobedient?

The teacher is subordinate in authority to the board of education that employs him. The authoritative control and direction of the school is vested by the statute in the board of education, and the teacher derives his authority partly from the board and partly from the unwritten law of custom and common sense. It sometimes seems strange that there is in the statute so little direct recognition of the teacher's authority. His right to be obeyed

and to enforce obedience is everywhere assumed rather than expressly declared. As to the distribution of powers between the board and the teacher, there is considerable diversity of practice. I have known some country schools in which the teacher was almost supreme dictator, making and enforcing his own rules and regulations, even to the extent of adopting text-books, the board doing little besides putting the teacher in charge and signing the papers necessary to draw his pay at the end of the term. On the other hand, I have known city boards that went to the opposite extreme of meddlesome interference with the internal management and instruction of the school.

It is the part of wisdom for boards of education to secure competent and faithful teachers and give them liberty. Many a worthy and efficient teacher has left the work in disgust because of the meddlesome interference of school directors. Superintendents of city schools are most frequently the victims of this kind of interference. None but superintendents themselves know how hard a thing it sometimes is for one in such a position to do his whole duty toward teachers and pupils, and at the same time "get along" with a meddlesome board, or even with one officious member. I am free to say that this, more than anything else, led me to seek relief from the position of superintendent, when I would otherwise have been glad to continue the work. The outside world will never

know how many school superintendents have quietly retired, or have been retired, because of too much manhood to submit to the dictation of ignorance and arrogance; nor will it ever be known how many others meekly submit for the sake of holding their positions in peace. All honor to such superintendents as Drs. E. E. White, Andrew J. Rickoff, B. A. Hinsdale, and Robert W. Stevenson, for their examples of courage and manly independence.

Of course, there is a legitimate and reasonable exercise of the authority conferred on boards of education by the statute, to which superintendents and teachers should render all due respect and obedience.

Limitations of school authority having virtually the force of law are set forth in various court decisions which have been rendered from time to time. Many of these are discussed at some length in a series of articles which appeared in the *Ohio Educational Monthly* some time ago. A brief summary of the more important points is here presented:

1. Reasonable and necessary rules adopted by the teacher are valid, even though not formally approved or adopted by the board, and they are binding upon pupils equally with the rules of the board.

2. Rules requiring prompt and regular attendance are deemed reasonable and necessary to the highest welfare of the school, and may be enforced by reasonable measures; but locking tardy children out on a cold winter morning has been pronounced unreasonable.

3. It has been held in Ohio that the board of education has full authority to require or forbid religious exercises in the school; but in some other States the right of the board to require any form of religious exercise has been challenged. It is the opinion of the writer that, whatever may be the constitutional or legal right in the case, it is not ordinarily the wisest policy for the board either to require or to forbid religious exercises.

4. In the absence of statutory prohibition, the courts uniformly sustain the teacher in the infliction of corporal punishment, but hold him criminally liable for excessive punishment through anger or malice, and, in some cases, even through error of judgment.

5. The power of suspension and expulsion is carefully guarded by statute in Ohio. The teacher's power is limited to temporary suspension, for such time only as may be necessary to convene the board of education. A pupil can be expelled only by a two-thirds vote of the board, after the parent or guardian has had the opportunity of being heard. Neither suspension nor expulsion can extend beyond the school term in which it occurs.

6. The parent and the teacher have concurrent authority over the pupil on the way to and from school, the teacher's authority extending more particularly to all matters affecting the well-being of the school. After the pupil reaches his home, the parent's authority is fully resumed and the teacher's ceases.

7. The question of the parent's right to select the studies to be pursued by his child has given rise to diverse decisions, but the weight of the more recent authority denies to the parent the right to make such selection. All the courts concede the right of the board of education to prescribe a course of study for the schools under its management; but the parent's claim to some liberty of choice among the prescribed studies is not wholly unreasonable, especially when it works no interference with other rights or interests. There is room here for the play of common sense and good spirit on the part of the teacher. While he should not weakly and meekly yield to the demands of ignorant and selfish arrogance, he should ever welcome the advice and assistance of parents in doing what is best for each pupil. It may often be looked upon as a relief to have parents thus share the teacher's responsibility. Besides, there are in almost every community intelligent parents who have plans for the higher education of their children. It seems only fair that they should be able to shape their elementary training with some reference to these plans, whenever it can be done without detriment to other interests.

In view of all these limitations and conditions of school authority, and in the light of observation and experience, the following statements may be accepted as guiding principles:

1. *In all matters pertaining to the direct government of the pupils the supreme authority of the teacher*

should be recognized. It is the province of the teacher to seat his pupils; to maintain order; to direct the movements of the pupils in the school room, and when entering and leaving it; to direct the pupils in study; to conduct recitations and give such oral instruction in the prescribed branches as he may deem best; to enforce obedience to the written and unwritten rules of good behavior; and to inflict such reasonable punishments as may be necessary to correct pupils' faults and secure obedience. And in the exercise of his prerogative in all these and other similar matters he should be as free from interference from all sources as the board of education itself in the exercise of its legitimate functions. This supremacy of the teacher in all that legitimately pertains to the work of a teacher does not preclude helpful suggestion and advice from the superintendent, from parents, or from anyone capable of rendering such assistance; but it does preclude all arbitrary dictation or constraint of the teacher in matters pertaining to the immediate control and instruction of the pupils. The success or failure of the school depends upon the teacher, and very largely upon his government. He should have liberty to govern. He should not be hampered by the board with unnecessary restrictions, nor by the interference of meddlesome parents. It is not only right but necessary for the teacher to resist all interference with his own special prerogatives in the school. It was good advice that Dr.

White once gave to a body of teachers, when he said in substance, If parents are disposed to interfere in the management of the school, treat them respectfully and politely, hear attentively and patiently all they have to say, and then *go and do just as you please.*

Of course, all this implies ability on the teacher's part. It would be absurd and ridiculous for him to make strong claim of prerogatives he is not capable of exercising. Here a word may be said, parenthetically, about the mistake frequently made, especially by young teachers, of leaning unduly upon the superintendent or some other superior authority in the control of his pupils. *The teacher must govern his school himself.* He cannot do it by proxy. Nobody else can do it for him. A board of education can uphold and encourage its teachers by sustaining them, even though they make some mistakes, and the superintendent can do the same, while he advises and prompts from behind the scenes; but whenever either board or superintendent finds it necessary to come between the teacher and the school, and take the reins of government, there is little hope of the teacher's success in governing. Injudicious help from the superintendent tends to hasten the teacher's failure. It is not a good sign for a teacher to send up many cases of discipline to any higher authority. This sometimes becomes a matter of some delicacy for the superintendent, inasmuch as teachers are liable

to misjudge his motives when he discourages the referring of many cases of discipline to him. It is not for the superintendent's sake, but the teacher's, that I emphasize the matter here.

A firm determination to be master is a desirable state of mind in young teachers. I have felt called upon a good many times to say to young people about to begin the work of teaching, "*Govern your schools!* Control your pupils by the highest and best means within your resources; but CONTROL them."

2. *The teacher should have due regard for parental authority.* This is almost a corollary of the first proposition. He should readily concede to parents in their sphere as much as he claims for himself in his own, and he should always remember that the parents of his pupils have a higher and deeper interest in them than he has. This second proposition may have some bearing upon the practice of detaining pupils after the expiration of school hours. Is it in harmony with proper regard for parental prerogatives to detain pupils at the noon recess beyond the home dinner hour, thus interfering with the order of the family? Or to detain them after the close of the afternoon session, when parents may have important appointments for them, or may require their help at home? These lines may recall to some who read them the practice of the writer, in days gone by, in some of these particulars. But no matter. Sometimes we grow wiser

as we grow older. I leave the foregoing questions to be answered by each reader for himself. Of one thing I am sure: it is not in harmony with the proposition now under consideration for a teacher to speak disrespectfully or disparagingly of a pupil's parents in the hearing of the pupil. There is sometimes a strong temptation to transgress here. When a rude and insolent boy comes with "my father says ———," how natural the reply, "your father isn't running this school!" but all such replies would better remain unspoken. A teacher should studiously avoid whatever might tend to lower his pupils' respect and esteem for their fathers and mothers. As a rule, the teacher is liable to suffer most in this regard.

When teachers themselves become parents, they sometimes see a good many of these things with different eyes from those they formerly used; and still more when they become grandparents.

3. *The highest good of each and every pupil should be the end and aim of the teacher in all his plans and methods.* Sometimes the good of pupils is in a measure sacrificed to appearances, or to a false notion of nice order. The great question with the teacher should ever be, not, how will this look? or what would visitors say? but what will be best in the long run for these young lives? Sometimes much good is sacrificed to a mere whim or caprice of the teacher, or to his ease and convenience. He that would save his life shall lose it.

Certain conditions favorable to good government in school seem to deserve some attention. Among these are:

1. *A suitable number of pupils.* The number of pupils which should constitute a school is not a fixed quantity. It varies with other conditions. Something depends upon the age and grade of the pupils, and a good deal upon the experience and skill of the teacher. It is fair to say that even a good teacher cannot secure the highest ends of government, say nothing of instruction, when the number of pupils much exceeds forty, without an undue expenditure of his own vitality. I know that teachers do sometimes keep sixty and even seventy or more pupils in seeming good order. For several years it was my lot to have charge of large city schools, ranging from a hundred to a hundred and fifty pupils, with assistants in class-rooms; but I have no desire to repeat the experience. When the number of pupils seated in one room under the control of one teacher passes fifty, the labor of management and control increases in more than an equal ratio. The old-time large school under a principal, with assistant teachers in class-rooms, is happily disappearing. The wiser plan is to give to each teacher in a separate room her appropriate number of pupils, and that number should range from twenty-five to forty, according, to circumstances. It is injustice, amounting to cruelty, to place an inexperienced girl, not yet out of

her teens, in charge of a school of fifty or sixty pupils of any age or grade. In every system of city schools, small schools of not more than twenty or twenty-five pupils should be provided for novices, until by experience they gain strength and confidence. If this were done, there would be fewer failures in government, and many children would be better governed and better taught.

2. *Comfortable and pleasing surroundings.* Few teachers fully appreciate the effect of surroundings on the government of a school. Unswept floors, mutilated desks and benches, dirty windows, dingy walls, and foul atmosphere, invite the demons of mischief and disorder, while the opposite conditions repel them.

A school house site should be selected with care. Heathfulness and convenience of access should have due consideration — far more than they usually receive; but I wish to speak more particularly of beauty of prospect and surroundings. The culture and refinement of a community or neighborhood may often be fairly judged by the location and condition of its school house. School authorities in cities cannot always choose with strict reference to beauty of situation; they should at least always avoid dark alleys, crowded and noisy streets, and the clatter and din of railroad stations and shops and factories. But there is small excuse for locating a country school house in an unsightly place, for a good site can almost always be obtained at small

cost. The most beautiful spot that is not too remote from the center of the district should be selected — in or near a grove of forest trees, if possible; if not, trees should be planted without delay. Ample grounds should be secured — not less than two or three acres, and the teacher should feel it his duty as well as his pleasure to interest the pupils in improving and beautifying the grounds. I look back over a period of forty years with pleasure to a neat, white school house on the border of an Illinois prairie, near a beautiful grove, in which I taught for two years. Many a morning and evening hour in springtime did I spend with my boys in bringing young maple trees from the grove and planting them about the school house, while the girls made flower beds and planted flowers; and I was pleased to learn recently that my name is still associated in that community with the trees we planted, now grown large and beautiful.

While such things have a direct bearing upon the government of the school, they have a higher influence that is far-reaching. "A school house so situated that the children who frequent it can look out in all directions upon scenes of romantic wildness or quiet beauty, will teach many lessons better than they can be learned from books. We are taught unconsciously by the objects that surround us; and towering mountains and peaceful valleys, golden grain and shaded forests, rough wild rocks and pleasant gardens, villages dotting the neighbor-

ing plains, and vessels gliding along the distant river,—all have truth for the intellect and beauty for the heart. Scenes like these leave upon the susceptible mind of a child a deep and lasting impression. Accustomed to look upon the beautiful in nature, he will learn to appreciate the beautiful in life. Thus instructed, he will be more apt to shun the low and the groveling, the profane and the vulgar, and to exemplify the sentiment, 'How near to what is good is what is fair!'" Thus wrote a devoted teacher who has gone to his reward. Another, still living, has written in similar strain: "Beautiful surroundings have much to do in creating a love for the beautiful. A school house so situated that the children are brought face to face with the beautiful in nature, and surrounded on all sides with such scenery as must necessarily make them love the beautiful from the very association, will have its beneficial effects not only on the discipline and order of the school, but also in the formation of the moral character of the pupils. Children coming from such a school cannot fail to have a more refined taste and a purer moral character than those schooled amid surroundings which lack every essential element of beauty. The teaching of the beauty surrounding us is unconscious, but the lessons learned are none the less pleasing and none the less valuable. Every mountain-slope, every verdant valley, every winding stream, every charming landscape, has its influence

in forming character. Let children, then, always be surrounded with the beautiful, that the life within may be made to grow beautiful in harmony with the life without."

For like reasons, due regard should be had in the planning and construction of school houses, to utility, convenience, healthfulness, comfort, and architectural beauty. Many school houses and schools of the past have been schools of vice, in large measure because of the discomfort, deformity and unsightliness of the appointments and surroundings. Simple beauty is not costly. Good judgment and taste are more needed than money. No gaudy extravagance is necessary; it is simply a matter of proportions, of adaptation, of form, of color.

It should be to teachers a matter of conscience as well as a pleasure to see that the school premises, within and without, are well kept. In so doing they help themselves while they bless the community. The proper ventilation and heating of the school room and the comfortable seating of the pupils bear directly upon the government of the school as well as upon the health and happiness of the pupils; and the same may be said of the tasteful arrangement and ornamentation of the room. To a consecrated and efficient teacher, it will often prove but a labor of love to transform a dingy and unsightly school room into one of taste and simple beauty. Whitewash for the walls, paint or even

soap and water for the wood-work, inexpensive curtains for the windows, pictures that may be had almost without cost, a profusion of flowers and autumn leaves, are better educators than whips, leather straps, or branches of birch or beech.

In 1849 I made an engagement to teach, for ten months, in a little frame school house by the roadside, in southwestern Ohio, at an annual salary of $200. The school house contained little beside some rude desks and benches, a stove, a water pail, and a broom. There were no shades for the windows, and nothing whatever suggestive of taste or beauty. Soon after the opening of the term, some good genius suggested the thought of doing something to improve the appearance of the school room. Deeming it useless to apply to the school directors, I went to town at the first opportunity and purchased sufficient five-cent calico to make curtains for all the windows, and tape and small nails with which to hang the curtains. I also purchased a number of cheap, bright-colored pictures. I think the whole cost did not exceed three dollars. Taking some of the older girls of the school into my confidence, I parceled out among them the work of hemming the curtains, and putting in the hem at the top a sufficient length of tape by which to hang them. When all were completed, I remained after school one evening long enough to put the curtains in place, two on each window, neatly draped over a large nail at each side. The pictures were tacked

on the wall in such a way as to produce the best effect, and the transformation was complete. It was worth more than double the expenditure to witness the surprise and delight of the pupils as they assembled the next morning. A country school house with curtains on the windows and pictures on the walls was a thing hitherto unheard of in all that region, and the fame of the school and its teacher soon went abroad—cheap fame perhaps it was; but certain it is that no other investment I ever made brought more speedy returns or a larger percentage on the investment. Calls to other districts, at an increased salary, soon came. it is needless to add that discipline in that school became almost a vanishing quantity.

3. *A judicious organization of the school.* By organization is meant the orderly arrangement of school and school work—a time and place for everything and everything in its own time and place. It needs neither argument nor illustration to show that all the ends of good government may be more fully as well as more readily attained in a well organized school than in one not well organized. And here it is to be observed that the highest degree of organization is not necessarily the best. The more simple a machine, the less friction its operation is likely to generate. The organization of a school should be as simple as possible—just enough of machinery to do the work effectively and no more.

The proper seating of pupils belongs to the organization of the school, and it is the absolute prerogative of the teacher. I have heard teachers complain of difficulty arising out of the claim of pupils to certain seats because of previous occupancy. A boy has been known to say, "I sat in this seat all last term, and it's mine." No such claim should be conceded for a moment. A pupil's seat is his to occupy only so long as, in the judgment of the teacher, his own or others' interests are best subserved by his sitting there. A change of seats is often desirable, and the teacher should expect and exact obedience in this as in everything else pertaining to the conduct of the school.

It was the custom in former years to seat schools with reference to sex. The girls occupied one side of the room and the boys the other. In Cleveland, thirty-five years ago, and even later, boys and girls were taught in separate schools. In certain grades, there was a school of boys on one side of the hall and a school of girls of corresponding grades opposite. And when, in Akron, thirty years ago, boys and girls in all departments were seated promiscuously, it was looked upon as a doubtful innovation. But the practice is now generally prevalent throughout the country. It is more natural and home-like, it promotes good order, and in the hands of a wise teacher its tendency is refining and ennobling to both sexes.

Due regard should be had to size in seating.

This applies more particularly to country schools, in which pupils of all ages and sizes attend the same school. In any case, large pupils should not be compelled to occupy seats too small for comfort or tending to induce an unnatural or unhealthful posture of any part of the body; nor, on the other hand, should small pupils be permitted to sit in seats too high or too large for their small and tender bodies. Proper support of feet and back is specially important, and the teacher is culpable who permits a little child to occupy a seat during the hours of school with feet dangling or back not properly supported. Attention to such details would save a good many curved spines and femurs and strained and unhealthy muscles, as well as prevent a good deal of restlessness and disorder in school.

In city schools of two grades, a good effect is produced by alternate seating. The pupils of the two grades should be alternated in rows across the room from side to side as well as from front to rear. Thus no two pupils of same grade would occupy adjoining seats, and when one grade is called out for recitation, the other grade is regularly distributed over the room, with the greatest degree of isolation and the minimum of temptation to communicate.

Some regard may properly be had, in the seating of a school, to the conduct of pupils,—or perhaps better, to the degree of self-control attained. Pupils most in need of the restraining and directing

influence of the teacher's presence, may sit near the front, where they will be more directly under the teacher's eye; while those who can be depended on to govern themselves may have seats in the more remote parts of the room.

I once made the experiment of seating a large city school according to rank or standing in scholarship. At the beginning of each month the pupils were ranked in the order of their standing for the previous month, and seated accordingly. It proved a very strong incentive to effort. The more advanced and capable pupils strove for the honor seats in the upper section, and the less capable ones strove to reach a place as far as possible from the "tail" of the class. But the device cannot be commended for its high moral effect in strengthening and ennobling character. The more earnest and skillful a teacher becomes, the less is he inclined to resort to such devices. The following words concerning the same matter are from Dr. White's book on *School Management:*

"We have never visited a school using this device without feeling a deep sympathy for the pupils seated in the lowest section, some of whom deserve higher commendation than those in the seats of honor. How often it is true that the low standing of pupils is not due to a lack of fidelity or praiseworthy effort, but to circumstances beyond their control, as a lack of opportunity for home study, the absence of needed assistance, etc. What a

contrast there is in the home advantages of the pupils in a public school!

"More frequently, perhaps, a failure to reach a high standing is due to a lack of natural ability, especially ability to do easily what is required in school; and certainly dullness is not a dishonor, though it may be a misfortune. Nothing in school management is more clearly reprehensible than the placing of a stigma, directly or indirectly, on dullness or other accident of birth. All pupils enter a school with equal rights, and are entitled to equal consideration. The dull child, whose standing does not crowd '100,' has as much right, if he be faithful, to look to the school for kindness and honor, as the brightest. No teacher has the right to put a faithful child, though dull, in a seat on which rests a shadow of dishonor. There is no place in any school for injustice or inhumanity. No wise parent would willingly send a dull child to a school where dullness is made a disgrace."

An important part of the organization of a school or a system of schools is the classification of the pupils. Every school should be classified; the degree and kind of classification will depend on a variety of conditions. When only a small number of pupils can be brought together and their attainments vary widely, as in the country schools, no very close classification is practicable; but when several hundred pupils can be assembled at one place, there will usually be a sufficient number, of

like attainments, to form classes to be instructed together, and thus result what are called graded schools. It is not necessary to the present purpose to consider at length the subject of classification. The important thing is that each and every pupil be kept where he will have the fullest opportunity and the best incentive to use his time and energies profitably. This is a matter of much importance. The boy whose work is too heavy for him is liable to become discouraged and relax his efforts, and so become a disturbing element; while the boy with too little to do is ever subject to the solicitations of him who finds work for idle hands to do. It may not always be wisest to adhere rigidly to a strict classification. If the work of a given grade proves too light for a given pupil, and he is not prepared to undertake the work of the grade next above, let him recite some one study in both grades for a time, with a view to overtaking the grade above him. For purposes of this kind, and for other reasons, half-yearly grades and promotions are preferable. The steps being shorter, the pupils pass more readily from grade to grade either way, and a closer and more exact classification becomes possible. But semi-annual classification is practicable only where the number of pupils is sufficient to give to each teacher a proper quota of pupils without an undue number of classes. The point I wish to emphasize here is that the ends of good government in school are promoted by giving to each pupil

work suitable in amount and kind and seeing that he does it.

A question sometimes mooted among teachers is the best number of grades to constitute a school. Most teachers prefer one grade. It is claimed that when a school consists of but one grade there is greater economy of time and labor. The teacher has fewer lessons and exercises to prepare, the entire school can take the same written work at the same time, and the teacher has more time to render needed assistance to individual pupils. I am inclined to the opinion expressed by Dr. Harris in one of his St. Louis reports, that, all things considered, two grades in a school are best, with alternate study and recitation. This is especially true of pupils old enough to learn lessons from books. The habit of quiet, persistent, and *unaided* study far outweighs all the assistance the teacher may give in the pupil's study hour. The teacher's time to help—rather to stimulate and encourage to effort—is in the recitation hour. The danger is that with a teacher ever at hand to render assistance in study the pupils will be systematically trained into dependence and helplessness. My observation is that the tendency of modern methods of instruction is altogether too much in this direction. It should be one of the chief aims of school instruction and school discipline to train pupils into self-reliance and self-helpfulness. Of course it is easier to help a pupil—yes, easier to do his work for him—than to see that he does it

properly himself; and from the standpoint of the teacher's convenience or ease, or present popularity with the pupils, one grade is probably preferable to two. But with the best results in character and scholarship in view, I think a different conclusion must be reached.

There are some other elements in the organization of a school upon which it seems scarcely necessary to dwell at length, the subject having been treated elsewhere in this volume. What has already been said about providing for each pupil his appropriate amount of work implies the necessity for a carefully prepared course of study. It should be well understood that a course of study is designed to facilitate and not to hinder the work of the school. It should be followed with reasonable strictness, but not slavishly. A measure of flexibility is necessary in this as in most things pertaining to the organization and management of the school. When organization and system conflict with the highest good of the pupils, organization and system should yield. I have known teachers, and even superintendents, who seemed not to understand this.

A daily program is a matter of importance, and it should extend to study as well as to recitation—not with too much rigidity, but so as to serve as a general guide to pupils in the proper use of their time. The program of recitations should be carefully adjusted and then followed with a good degree of strictness. One exercise should not be permitted

to trench upon the time of another. It is better to stop in the midst of the solution of a problem than to over-run time. A lesson in promptness may be of more value than a lesson in arithmetic. When two or more teachers have to do with the same school, promptness in changing classes is especially incumbent on all. In such case it is a good practice to assign the next lesson at the beginning of the recitation, and when the closing signal is struck let the class be excused at once, without waiting "for just one more word of explanation" or "one further illustration." All that can possibly be gained by delay at such a time never compensates for the jar it occasions and the consequent friction and irritation.

The organization of a school is scarcely complete without some code of rules and regulations, written or unwritten—preferably the latter. In most well-managed schools, country as well as city, will be found a system of rules and regulations, prepared by the superintendent or some other competent person, adopted by the board of education, and printed with the prescribed course of study. These should be general and reasonable, and susceptible of enforcement. Before adopting any rule for the government of a school or a system of schools, it is well to consider whether it can be fairly carried out, as well as whether the results of its enforcement will be good. But I have more immediate reference here to the rules and regulations, which

concern the closer relations of teacher and pupils, and lie wholly within this province. These may be more specific and should grow out of existing conditions. I have intimated that they need not be written, and generally they need not be formally stated. Like Topsy, they are not made but grow. Or perhaps, for the most part, they do not even grow, but are found ready-made in the consciousness or the moral sense of the pupils, and need only to be made operative by the presence and personality of the teacher. To this end they should be very clearly outlined in the teacher's mind.

The sum of what I would say to the young teacher here is, Do not write out and hang up, or even formally announce, a long list of requirements and prohibitions. Rely upon the pupil's moral sense to whatever extent it exists, and cultivate it where it is lacking. When thou shalt or thou shalt not needs to be spoken, say it with becoming emphasis, and enforce it.

There remains to be considered the most important, the most essential condition of good school government, namely:

4. *A teacher.* The teacher makes the school, is a trite but true saying. The success or failure of the school depends upon the teacher. And here two things are absolutely essential: The teacher must be clothed with authority, and he must be able to exercise authority. Herein is the sum of the whole matter. Of the first of these conditions

I have already spoken; I need not dwell upon it here at length. Certain it is that the teacher must govern the school if it is governed at all, and he can govern best when he has fullest liberty and is freest from outside interference. The driver of a spirited team of horses is not apt to be greatly aided in his undertaking, when a nervous passenger at his side lays hold of the reins.

It is necessary and right for a teacher to maintain his supremacy in all that legitimately pertains to the work of instruction and discipline, and to resist all interference with the free exercise of his functions as a teacher; but this implies ability and fitness on his part. For him to make strong claim of prerogatives which he is incapable of exercising would bring only merited contempt.

All I propose in this connection is to indicate some of the elements of governing power in the teacher.

Well, "Let him first be a man," as Rousseau puts it. "Whoever is well educated to discharge the duty of a man, cannot be badly prepared to fill up any of those offices that have a relation to him. . . . . He will, on occasion, as soon become anything else that a man ought to be as any person whatever." The first essential of strong personal influence is manhood — manliness. Would you govern your school easily and well, be a manly man or a womanly woman.

The chief cause of failure in government among

teachers is want of character. Children read character by instinct. No mere appearance of virtue or assumed goodness can command their respect and confidence; it must be genuine. A teacher of selfish nature and low purpose may keep order and secure a measure of outward obedience by force of authority and will, but he is powerless to secure the higher results of good control. Would you rule supreme in the school room, would you hold sway in the hearts of your pupils, prompting and inspiring them to noble living and high endeavor, be yourself pure, and true, and strong.

It is one of the blessed compensations of the teacher's office that it affords such strong and constant incentive to self-improvement. His contact with young and vigorous life, and his contemplation of the possibilities of growth and attainment, tend to elevate his ideals and inspire him to seek for their realization in his own life, not for himself alone, but also for the sake of his pupils.

To be strong in government the teacher needs a large element of humanity in his composition. His breast should be full of the milk of human kindness. He should be an ardent lover of his kind, a true philanthropist.

"There's nought in this bad world like sympathy."

It is the golden rule in the heart. The teacher who has this power of putting himself in his pupil's place has an immense advantage. He can draw near to him, can come into the inner chamber of his

young life, when the door would be shut and barred against the cold and unsympathetic teacher.

This humane or sympathetic spirit is near of kin to love, that greatest and best thing in the world; it is eternal and never fails. Love is the most powerful thing in the world; it saves from sin and death, and nothing else can do that. And another blessed thing about love is that the more one gives the more he has. But like nearly all good things, it has its counterfeits. A weak and sickly sentimentalism is not unfrequently put forward in its place. Genuine love is not shown by petting and fondling pupils, nor by laxness in discipline or indulgence and slackness in requiring the performance of school duties; but rather by kind and faithful correction of their faults, and by painstaking in holding them up to a high standard of excellence.

There is also an ingenuousness—a frankness, candor and openness of mind—which tends to strengthen the hands of the teacher. It inspires confidence and good will. It is the opposite of sly cunning, craftiness, and equivocation. A teacher should see sharply and be able to discern motives; he should not be easily deceived or imposed upon; but he should not be himself a dissembler or trickster.

The teacher should be in earnest. One man thoroughly in earnest is worth a regiment of dawdlers. The bulk of the world's work is done by honest striving, not by strokes of genius. Real

earnestness in the teacher does not reveal itself in fussiness or noise, but rather in his glowing countenance and fervid tones. It arises out of a high sense of duty and clear and right views of life. A truly earnest soul is deep and calm, and there is always about him a glow of warmth which makes it good and pleasant to be near him. How different the atmosphere of a school room which has in it a teacher with glowing fervency of spirit, from that of one having a languid, listless, indifferent teacher! The one stimulates and inspires; the other dissipates and stupefies.

In order to govern well, a teacher must have courage. He should hear and heed the voice of the Great Teacher, saying to him, "Be strong and of a good courage. Be not afraid, neither be thou dismayed."

"The brave man is not he who feels no fear,
For that were stupid and irrational,
But he, whose noble soul its fear subdues,
And bravely dares the danger nature shrinks from."

It sometimes requires no small measure of courage for the teacher to stand upright and do the thing he knows is duty. It is sometimes no small undertaking for him to maintain his prerogative and enforce obedience. I once knew an experienced and successful teacher to shrink and quail before a large high school on first taking charge of it. The battle was lost in the first half hour, and the teacher was compelled to retire after a few days of fruitless effort to regain control.

It is not an easy thing to deal justly and impartially with pupils under all circumstances, especially when the teacher's advancement, or perhaps his position, is at stake. It sometimes requires a good deal of courage. I once knew a case in which a young high-school teacher displayed the right kind of grit. One of her pupils, the son of a very prominent citizen, was indolent and had neglected his studies. When the time came for promotion, the teacher reported against him—marked him "failed." When the case came to the superintendent's attention he said it would never do. The boy's father was too prominent a man to be offended. It must be fixed up in some way. But the teacher refused to alter the record, saying she would lose her position first. What cringelings most men are, and how admirable is true courage?

The wise teacher regards public opinion, but he regards conscience and duty more.

A schoolmaster should be the master of himself. He that would manage and control others, must first be able to manage and control himself. The teacher needs to have all his powers well in hand, ready for every work and prepared for every emergency. He should have the ready use of himself, and all his powers should be obedient to his will. Especially should he be able to control his temper. There is much to try the patience of the teacher. Indeed there are few callings more trying to the patience, and none in which the maintenance

of a calm and cheerful temper is more essential. Some of the qualities which give the teacher his greatest power, the ardent spirit, the warm heart, become, without due control, the sources of his besetting sins. Sudden flashes of temper and hasty, unguarded words come unbidden, to be repented of afterwards in dust and ashes. Mettle in horse or man is a good thing when held in with bit and bridle.

Good executive ability is essential to good government. This is the sum or resultant of many qualities—force of character, strong will, good judgment, tact, energy, promptness, persistence. It implies a knowledge of what to do and how to do it, as well as courage and efficiency in action. It implies boldness without recklessness, promptness without rashness, persistence without obstinacy. Good judgment, or what is usually known as good common sense, is really the basal element of good executive ability. No amount of will power or energy can supply the lack of good judgment. Indeed the more will power one has without good judgment, the worse he is off. The wise adaptation of means to ends is all-essential. What is best to be done and what ought not to be done must be decided in the school room, without much deliberation, many times every day. Blessed are the teachers who have large natural endowment in this direction. Yet those of us who are not thus endowed should not give way to discouragement. An

English school inspector of large experience has said: "Everyone may acquire the power of ruling others by steadily setting himself to do so, by thinking well over his orders before he gives them, by giving them without faltering or equivocation, by obeying them himself, by determining in every case and at whatever cost to see them obeyed, and above all, by taking care that they are reasonable and right, and properly adapted to the nature of childhood, to its weaknesses and needs."

Not the easiest nor the least important part of our subject, are the instrumentalities or means for securing the ends of good government in school. This branch of the subject seems to fall naturally into two divisions; namely, the moral instrumentalities, and the mechanical instrumentalities. If, in considering these, there should seem to be some overlapping, or some repetition of things already said, sufficient excuse may be found in their importance.

Under moral instrumentalities I include—

1. *The personality of the teacher.* This is the sum of all the teacher is, and it plays a very important part in the government of the school. It is what may be called the moral power of the teacher's own person, his unspoken and unconscious influence.

Bishop Huntington contrasts two schools somewhat as follows: In one is a presiding presence, which at first puzzles the observer to analyze or explain. The first thing noticeable is the absence of

effort. Ease and repose are combined with natural and spontaneous energy. There is nothing of languid indifference, nor of feverish excitement. "The teacher accomplishes his ends with singular precision. He speaks less than is common, and with less pretension when he does speak; yet his idea is conveyed and caught, and his will is promptly done. When he arrives order begins. When he addresses an individual or a class, attention comes, and not as if it were extorted by fear, nor even paid by conscience as a duty, but cordially. Nobody seems to be looking at him particularly, yet he is felt to be there, through the whole place. He does not seem to be attempting anything elaborately with anybody, but the business is done, and done remarkably well."

In another school is a teacher of a different style. Here there is no end of painful and laborious striving. The teacher "is a conscious perturbation; a principled paroxysm; an embodied flutter; a moral stir; an honest human hurly-burly. In his present intention he is just as sincere as the other. Indeed, he tries so hard that, by one of the common perversions of human nature, his pupils appear to have made up their minds to see to it that he shall try harder yet, and not succeed after all. So he talks much, and the multiplication of words only hinders the multiplication of integers and fractions, enfeebles his government and beclouds the recitation. His expostulations roll over the boys' consciences like bullets shot obliquely over the ice; and

his gestures illustrate nothing but impotency and despair."

If we ask the former of these teachers the secret of his power, he will not be able to tell. If we tell the latter that his feverish and restless striving is his weakness, he will be unable to apply at once an effective remedy. If we ask what makes the difference in the two teachers, a satisfactory answer cannot be found in difference of method, or in anything said or done by either. We must look within. There is obviously, in each case, some undercurrent of influence, some internal quality of manhood, acting as an unseen force in producing the visible results. Is it not fair to infer that there is always, apart from the teacher's direct purpose or conscious effort, an unconscious teaching which takes its quality from the very essence of the teacher's character, so that oftentimes he teaches most when he is not aware that he is teaching at all? We cannot otherwise account for the disparity often observed between conditions and results. Every experienced supervisor of schools who has observed closely has had occasion to note this disparity. Sometimes when external conditions seem most favorable, the results are very disappointing. And again where little has been expected the best results appear.

A writer in a late number of *School Education* tells of a teacher who took charge of a room in good condition. She had had ten years' experience, a superior education, and commanding presence. In

three days the room was idle and noisy; in ten days, in very serious disorder; in a month, in rebellion. Those who had been the best pupils under other teachers, seemed inspired to do all the evil deeds possible to children of eleven or twelve years old.

This teacher's successor was a lady of little experience, of girlish figure and presence, and with small knowledge of graded school work. In three days the pupils were orderly and studious; in a week they began to ask what they could do for her; and in two weeks it became necessary to forbid their coming about her desk in droves before the opening of school. The little ruffians of her predecessor were well behaved and studious, ambitious to please their teacher by good conduct and hard study. Every apparent advantage was with the first teacher; yet she would ruin the best disposition in a short time, while her successor would make the sourest ones amiable.

And so it is generally that the most effective teaching is not that which is done of set purpose, but that which flows out unconsciously from the teacher's inner life and character.

2. *The moral atmosphere of the school room.* Every school room has an atmosphere of its own. It may be clear and pure, invigorating and life-giving; or it may be murky and foul, filled with exhalations of moral poison.

I have come to think of schools as living organisms, each having its own peculiar temper or spirit,

somewhat as we speak of the mettle of a horse. It is said that every locomotive that runs on the track has a temper of its own, and that though two locomotives be made of the same material and of same dimensions, and every way as nearly alike as it is possible for master-workmen to make them, they will differ widely in what may be called temper or mettle. One will be nervous and fiery, starting at a touch of the lever, while the other will be powerful but sluggish, slow to start and slow to stop. To such an extent is this true, as I have been told by those who have stood on the foot-board, that an experienced engineer about to start on a trip is as much concerned to know what locomotive he is to take out, as is the coachman to know what team he is to drive.

The school has something akin to this. Each has its own peculiar spirit, or moral atmosphere, so to speak; and upon this moral atmosphere depends in large measure the results in character. To be in a school whose atmosphere is charged with spiritual power is of itself a good education.

Of course, the spirit or temper of the school comes largely from the teacher. It is mainly an emanation from the inner recesses of his soul; so that if the spirit of a school is wrong and needs correcting, the place for the teacher to begin is often with his own spirit. When the spirit and purpose, voice and manner, of a strong teacher are right, they rapidly become all-pervading, and constitute

the most powerful instrumentality in the government of the school.

3. *Moral Sanctions.* Under this head I include (1.) the individual moral sense—conscience. In appealing judiciously to the individual moral sense the teacher accomplishes a double purpose: he cultivates and increases this power, while he utilizes for present purposes what already exists. And no matter how dormant or how feeble this power, the teacher should not neglect to call it into exercise. True, it is very discouraging work to appeal to the moral sense of pupils who seem to have none. But the feebler this power, the more careful and persistent will the conscientious teacher be in calling it into exercise, to the end that it may grow. Pupils should often be brought face to face with the right and wrong in their conduct. Is it right? is always a good question for the teacher to ask in dealing with the conduct of pupils.

(2.) I include also under the head of moral sanctions the public opinion of the school. This should always be on the teacher's side, which of course should be the side of right. The teacher with the public sentiment of his school against him has a hard lot. If this condition cannot be changed, the relation should be dissolved. It sometimes happens that the general moral sense of a school has been so far perverted that the majority of the pupils sympathize with wrong and wrong doers. It is a very bad symptom in a school when a considerable

number of the pupils are ever ready to manifest their pleasure at the success of mischief and wrong. I was once present at an interview between the lady principal of a high school and a young man, one of her pupils. The young man said to her very petulantly: "I'd like to know what you have against me. I hav'nt been doing anything." The teacher replied: "I can tell you very quickly what I have against you. You are always on the side of wrong. You show that you are pleased when any disorder occurs or when anything wrong is done in the school. I want to find you on the other side." The young man stood convicted; the teacher had made her case.

4. *Direct Instruction.* Besides the silent influences and subtile forces which proceed from the life and character of the teacher and the general tone and spirit of the school, there is some place for conscious and formal instruction. The understanding must be enlightened, the feelings and sympathies must be enlisted on the side of right and duty, and the will must be trained to virtuous choice and action. This opens the broad field of moral instruction and training, into which I cannot fully enter now. Suffice it to say here that the teacher should avoid sermonizing. Abstract moral lectures are as a rule distasteful and irksome to young minds. Brief familiar talks, on suitable occasion, with free use of concrete examples and illustrations, beautiful bits of poetry, choice maxims, and gems of thought and sentiment, are among the most effective means

of cultivating the sense of right and duty in the young, at whatever stage of advancement.

5. *Careful diagnosis and thorough treatment.* An ignorant and unskilled physician is called a quack. His diagnosis of disease is very superficial, and his treatment is generally aimed at the symptoms and not at the seat or cause of the disease. He deals largely in external applications, which may temporarily mitigate the trouble, but with a strong probability of its breaking out in a worse form in the same or a different place. He sometimes also administers opiates, which alleviate the pain without removing the disease.

But the wise and skillful physician gives little heed to mere symptoms, except as they point to the deeper cause. He seeks out the cause and labors to remove it. He strives to secure better action of the heart, lungs, and liver; better digestion and assimilation of the food; in short, a higher state of vitality in the system. He knows that if these things can be secured, the symptoms will take care of themselves. He knows, too, that opiates and ointments applied directly to the symptoms are not only for the most part useless, but often positively harmful, resulting in a lowering of vitality.

Constitutional treatment is best, in school management as well as in the practice of medicine; yet it is doubtless true that a large part of the discipline in schools consists in dealing with mere surface symptoms. Many teachers waste their energies

and wear out their lives in dealing with whispering and other forms of petty disorder which they never succeed in permanently correcting. Better and more lasting results may be secured by searching out and removing the causes of disorder. When the spirit of the school is right, when the pupils are interested in study and filled with right purposes and desires, the petty misdemeanors upon which so many teachers waste their efforts, and which are usually but symptoms of a want of right spirit and purpose, will speedily disappear. And more especially the grosser forms of wrong-doing among pupils can be dealt with effectively only by reaching the springs of conduct.

I was once called upon by the principal of one of the schools under my supervision for advice and assistance in the matter of profanity among the boys of her building. She had reason to believe that the practice was very prevalent among them, and was at a loss to know how to deal with it.

I have known cases in which it was publicly announced that every boy caught swearing would be whipped severely; and this might seem to be a simple and direct remedy. But it would be worth considering whether the boy who swears and is whipped would be likely to swear less or more—probably the latter, but with greater care about being caught at it.

In the case mentioned, at the request of the principal, I spent the greater part of a day in her

building, going from room to room, learning all I could as to the extent of the evil, and doing all that was possible to remedy it. The method of procedure in the different rooms varied somewhat, according to the age of the pupils and other conditions, but in the main it was about as follows:

"I have come to see you to-day," I said to the boys, "on a rather unpleasant errand. I have heard that a good many of the boys of this building use profane language, and I have come to see about it. I have not come expecting to punish anyone, but I wish to persuade the boys who are in the habit of using bad words to give up the practice. I suppose most of them do it without thinking how wrong it is and how much harm it does. It is very wrong, does no good to anyone, and does a great deal of harm. It is a very useless practice. The Savior says you cannot change the color of a hair by swearing. If I could, by standing here and swearing great blistering oaths, change one of these gray hairs to jet black, or one of these black ones to a clear white, how much good would it do? How much would I gain? But I could not even do that. Swearing would not make a white hair black nor a black one white. No, swearing is a very useless habit.

"Swearing is a very degrading practice. It lowers one in his own eyes as well as in the eyes of all who know him. When you hear a company of men cursing and swearing, do you say: 'What excellent

people, what refined gentlemen?' Do you not rather think: 'What degraded men, what base fellows these are?' What would you think to hear your teacher swear? or your Sunday school superintendent, or the pastor of the church you attend? No, good people do not swear. It always seems to me, when I hear anyone swear, that he is calling attention to his own badness. It seems as if he said 'Look at me, everybody! see how vile I am! see what a bad heart I have! see how much badness comes out of my mouth!'

"Besides all this, swearing is very wicked and cannot go unpunished. The profane swearer is without excuse, seeming to defy God and his law; and when we remember that God is just and punishes sin, we shudder at his daring."

Having by such words as these, made the strongest possible impression on the minds of the boys, I went on to say further:

"I hope every boy here who has fallen into this practice wishes to get out of it; and the best way to start in forsaking a wrong course is to make an honest confession. I would like to know how many do use profane language. I shall not urge you to tell me, but if you do so of your own free will I shall be gratified. I shall not punish, nor even chide, anyone. You may rise. (All stand.) Those who are willing that I should know the truth about the matter may remain standing, and those who prefer not to report concerning themselves

may be seated. (Not more than two or three boys in the entire building took their seats at this test.) I am pleased to find you so frank. I hope no one will be tempted to make an incorrect report. Now, those who never use profane language may be seated. (At this, a few, perhaps four or five in a room, took their seats.) All may now be seated. I am very much pleased at the spirit you have shown. I take it as a sign that you really prefer right to wrong, and only needed to have your attention called to the matter.

"I have one thing more to ask of you, and I feel quite sure you will be willing to grant it. I want you to set your faces against this bad practice. If you have formed the habit, determine at once to break it. Some of you may have to try pretty hard; but it will be easier now than when you are older. The longer any habit grows, the stronger it becomes. If you forget and fail, do not give up but try again and again. By all agreeing together you can be a great help to each other. If some day on the playground you should hear a bad word from John's lips, step up to him, lay your hand on his shoulder, and say to him, kindly, 'Did you forget, John? you promised not to use bad words.'

"Now, if you are ready, boys, we'll take a rising vote. All who promise to set themselves against all bad language and to use only the language of good people, may stand. (All but one or two rose promptly.)

"You have done a good thing to-day, boys. Now stand by your colors. I shall come again soon, to see how you get along."

And the boys felt that they had done a good thing, and were very happy over it.

6. *Training into right habits.* It is not enough that the feelings and sympathies of pupils be occasionally aroused and enlisted on the side of right and duty, nor that they be consciously and formally instructed in right doing; they must be constantly and persistently prompted and held up in the right, until the habit of right doing is formed. Right habits are the result of training. No psychical law is more fundamental in education or of more general application than that stated by Dr. Reid when he says: "I conceive it to be a part of our constitution, that what we have been accustomed to do, we acquire not only a facility but a proneness to do on like occasions; so that it requires a particular will or effort to forbear it, but to do it requires very often no will at all."

It is largely this law of our human nature that makes education possible. And training is far more effective than talking. The secret of successful school management is not in telling pupils what is right and chiding and scolding them for not doing it, but rather in the strong will, the persistent purpose of the teacher, that secures the doing of the right until it becomes habitual. If the pupils are tardy and irregular in attendance, let the whole

weight of influence and authority be brought to bear, until promptness and regularity become a habit. A little more than twenty-five years ago, tardiness was very prevalent in the Akron schools. I remember that one teacher of a grammar school had a record of more than two hundred cases of tardiness in her first month, and lost count before the month was up. By judicious effort this condition was completely changed in a few months, and by continuous training the habit of promptness and regularity became fixed, and so continues to this day. Cases of tardiness are now rare, and some schools run month after month without a single case. In the same way, bad habits of any kind may be overcome and good habits may be established instead.

7. *Incentives.* Motives are the springs of human will and action. Conduct is determined by the springs from which it flows. Psychologists have felt the difficulty of classifying motives. Dr. McCosh says: "To endeavor to give a complete and exhaustive list would be a bold undertaking. Such a classification would at the best be very imperfect." They have been loosely classed as natural and artificial, as low and high. There is probably no better general classification than that given by Dr. Haven. He says: "As to the nature of the motives from which we act, they are manifestly of two kinds, and widely distinct, viz., *desire* and *duty*—the agreeable and the right, each constituting

a powerful motive to action. We find ourselves under the influence of these motives, acting, now from desire, now from sense of duty, now in view of what is in itself agreeable, and now in view of what is right, and the various motives which influence us and result in action, may be resolved into one or other of these powerful elements."

These two are often antagonistic—a law in the members warring against the law of the mind. "It is only when desire and duty coincide that the highest happiness can be reached, when we no longer desire and long for, because we no longer view as agreeable that which is not strictly right—a state never fully realized in this life." It is just here that the subject of incentives comes into the domain of the school and the teacher. The incentives to which the teacher appeals and which he makes effective, determine the measure of results in character which he secures. It is the duty, and it should be the aim and purpose of the teacher to direct all his effort and bring to bear all the weight of his influence and authority, to the end that his pupils shall more and more bring desire into subjection and make duty the controlling motive in their lives.

The subject is one of transcendent interest and importance, but I can not pursue it further here. For a fuller and better discussion of the whole subject of school incentives the reader is referred to Dr. White's *Elements of Pedagogy*, p. 320, and to his later work, *School Management*, p. 130.

8. *Self-reporting.* To this many teachers object. They not only deny its value as an agency for good, but condemn it as positively harmful. One writer condemns the practice because of the injustice likely to be done. Conscientious pupils will report faithfully, while the evil-disposed will report untruthfully and receive greater credit than those more deserving. Another objection is stated in these words; "It trains the children to be liars. Feeling that those who report the fewest faults are they who will receive the best marks and reports, irrespective of conduct, it is a short step, for even an honest pupil, from truth to falsehood; and even those who have always been accounted truthful have such temptations placed before them that, with the weakness incident to the moral nature of childhood, they in many cases become untruthful."

All this seems to take a good deal for granted. An ignorant blunderer may do a great deal of mischief with the finest and sharpest of tools. It will not be denied that harm is likely to come from stupid and clumsy handling of self-reporting in schools. But it need not be assumed that a pupil's reports to his teacher must necessarily be made the basis for "credits," "marks and reports," to such an extent as to place him under strong temptation to lie.

The careless and indiscriminate use of self-reporting is to be condemned; but that school is in a very deplorable state in which there is not place for

some kind and some measure of self-reporting. I have seen schools in which it was the custom for the teacher at the close of the day to call the roll publicly, and each pupil was expected to report his misdemeanors for the day, while the teacher stood as a recording angel to write them in a book. I can conceive of conditions under which even this would be better than the surveillance and espionage prevalent in some schools; but neither is to be commended. There is a better way.

I have seen a teacher, at the close of the day, seated at her desk with pencil in hand, as the pupils filed by on leaving the room, and anyone who had anything to report whispered it for none but the teacher's ear. With right relations existing between teacher and pupils, a plan like this may be used with good effect.

The best system of general self-reporting I have ever seen in operation, was in a large high school. The school occupied a large assembly room with recitation rooms attached. The principal (a lady), at her own cost, supplied each pupil with a small pass-book, costing but a penny or two, in which to keep a daily record of deportment. The books were suitably ruled and the pupils received definite instructions as to the manner of keeping the record. The books were taken up and inspected weekly. I sat at the desk with the principal one Saturday while she "went through" these books. In one she wrote, "Well done, James; your record is

good." In another, "I am pleased with the effort you are making, Mary." In another, "Try to be strong, Henry; do not give way to temptation." One book she put aside, saying, "I must see that boy; I fear that he has not reported correctly."

It is easy to see what a power a faithful and strong teacher may wield by such an instrumentality. But it is perhaps fair to say that self-reporting is a sharp two-edged sword which requires skillful handling. There seem to be two necessary conditions of success in the use of this measure. The first is a high moral sense in the teacher, and the second is a reasonably healthy moral tone in the school. If the first is wanting, results in character will be meager, whatever instrumentalities may be employed. If the second only is lacking, it behooves the teacher to bend every effort toward awakening a higher sense of honor among the pupils.

Whatever policy may be deemed expedient or wise concerning general and formal self-reporting in school, frank individual confession of faults ought to be encouraged and secured. And it is possible to secure the confidence and esteem of pupils to such an extent that it becomes comparatively easy to get from them a direct and truthful account of many things concerning which they might otherwise be disposed to prevaricate or falsify. The confidence must be mutual. Confidence begets confidence. The boys

at Rugby said, "It's a shame to tell Arnold a lie, he trusts a fellow so;" and Rugby boys were like other boys. The teacher who trusts his pupils, even at the risk of being sometimes imposed upon, will win their confidence and strengthen their moral nature.

The principal of a large city school found it necessary to prohibit ball playing on the school grounds. He explained that, because of the large number of boys on the small play-ground, there were many complaints of injury to the smaller boys, and he expressly prohibited even the throwing of a ball on the grounds. Not many days after, at recess, he heard the rattling of broken glass, and on going into the basement he found a ball which had evidently just been thrown through a basement window. When his own school (the upper department, containing 150 pupils) assembled, the principal inquired, "A light of glass broken at recess, was there not, boys?" "Yes, sir," several voices responded. "Well," said the principal, "I do not wish to hear about it from anyone but the boy who did it. If the boy that threw the ball is in this room, he may raise his hand." There was a moment of suspense, and a craning of necks all over the room to see whose hand, if any, would come up. Soon a hand was raised, and with it came a manly voice, "I did it, sir." "Thank you, Jesse," said the principal; "you may explain to me after the close of school. That is all now." After school

Jesse explained that he had the ball in his pocket and threw it at another boy without thinking of the order against ball-playing, and added, "I won't do it any more." The principal commended him for his frankness and reminded him of the rule requiring payment for damage to property. "Yes, sir," he said, "I'll bring it in the morning."

The effect on a school of one incident like this is more valuable and more lasting than a score of moral lectures. Of course just such incidents as this are not of frequent occurrence without a healthy moral sentiment in the school and mutual confidence between teacher and pupils. What I wish to emphasize is that it is possible to secure such a state of sentiment in a school, such a sense of honor, that a large majority of the pupils will frankly and truthfully report their own misdemeanors. And how desirable such a condition is! How it lightens the labor of government, and how much more agreeable and satisfactory the relations between teacher and pupils! It is the ideal toward which the noblest and best teachers have ever striven. It was Arnold's way of governing boys, and Garfield's, and Horace Mann's. It is worthy of note that two such men as Horace Mann and President Garfield have made strong appeals to teachers in favor of greater confidence and more cordial co-operation between teacher and pupils. There appeared, some years ago, in the published proceedings of the Ohio Teachers' Association, a report

submitted by Mr. Garfield, in which strong ground was taken in favor of self-reporting. Among the advantages of the plan were urged the following:

1. "By manifesting confidence in students, it begets the same in return, and thus forms a basis on which a school can be more easily and pleasantly controlled.

2. "It relieves the teacher in the main from that disagreeable system of espionage which is frequently unsuccessful, and by many is regarded dishonorable.

3. "It is better in its personal effects upon the character of both pupils and teacher; by calling into exercise a nobler principle of human nature, and a more delicate sense of honor."

About the same time, Horace Mann, by appointment of the Ohio College Association, prepared an address to Ohio college faculties, in which were set forth in strong light the evils of distrust and antagonism between teachers and students, and the great value of mutual confidence, trust, and co-operation. The chief weight of his argument was directed against the false "code of honor," so generally in force among students, which binds them to screen one another in wrong-doing. Now a moment's reflectien is sufficient to satisfy anyone that this "code" among pupils is to a large extent the result of their teachsrs' attitude and bearing toward them. When teachers are in full sympathy with their pupils, repose confidence in them, duly regard their rights and feelings, and treat them with

openness and kindness, the "code" soon loses its hold, and confidence and co-operation take the place of suspicion and antagonism.

This view does not imply any laxness of discipline or any yielding of the teacher's prerogative. It implies, rather, more ready obedience and better discipline, with less of friction and more of good feeling and good will. There must be obedience, and where it is not rendered voluntarily and cheerfully, it must be secured by constraint. And the stronger the teacher to exact and enforce obedience, when necessary, the sooner will the need of constraint cease.

Nor does the reign of confidence and good will imply that the teacher is to be altogether blind to pupils' faults, or easily deceived or imposed upon; but rather the opposite. While sympathizing and kind, he should be a terror to evil doers. He should be sharper than the sharpest boy. He should be thoroughly familiar with boys' tricks. He should readily discriminate between well-meant playfulness or the bubbling over of animal life, and mean trickery. Skillful and thorough treatment of meanness or wrong-doing favors rather than hinders the growth of the right spirit in a school.

The principal of the city school before mentioned had at another time a school in which the sense of honor was not very highly developed. One day at recess, as he was ringing a large hand-bell at the window to call in the pupils, the clapper of the bell

fell out among the boys on the play ground. He looked out, but saw only a sea of upturned faces. When the boys came in and were seated, he inquired, "Boys, did any of you see the bell-clapper?" There was no response; nobody knew anything at all. And no device or power of persuasion could elicit any information. After the order was given to take books and proceed with study, the principal went into the lowest primary room, and, being on good terms with the little people, he asked, "Little boys, did any of you see the bell-clapper?" "Yes, sir; yes, sir;" shouted a chorus of voices. "Eli Jennings, a big boy up in your room, picked it up and put it in his pocket." On returning to his own room, the principal took his watch in his hand and said with a good deal of emphasis, "The boy who has that bell-clapper will place it on my desk inside of two minutes, or there will be serious trouble for him." Eli, who sat in a front seat, grew very red and began to move nervously in his seat; but before the time had more than half expired, he rose in the presence of the whole school of a hundred pupils, stepped forward, and placed the clapper on the principal's desk. The effect upon the school, as well as upon Eli, was salutary.

Having considered at some length the more important moral instrumentalities of school government, I now propose to close this paper with some observations on what may be called the external or mechanical agencies. There is doubtless something

of the moral element in every right means of government; but in some more than others the external and mechanical seem to predominate.

Government is more than persuasion, more than personal influence; it is at bottom coercion. Force sufficient to overcome resistance is the very essence of government. Authority and power must go together. A government not obeyed is no government.

Some things already named as conditions favorable to good government might be mentioned among the external agencies; as,

1. *Proper seating.* When the teacher has placed each pupil in a comfortable seat and in best relations to his fellow-pupils and to all the surroundings, he has at least made a good start in the matter of control.

2. *Proper employment.* Each pupil should have enough and not too much to do, and there should be a judicious alternation of study and recitation.

3. *Proper ventilation and heating.* Fresh air and a suitable degree of temperature in a school room will sometimes drive out the demons of disorder more effectually than birch branches or hazel sprouts.

These and other similar agencies may be classed as preventives, and preventives which prevent are valuable; it has been said that an ounce of prevention is worth a pound of cure. But the whole store of preventives will not always suffice to obviate the

necessity for curative or corrective agencies. The sick need a physician; and the remedies of best physicians are often disagreeable—even painful in the extreme.

Punishment is a necessity of government in the family and in society, and in the school likewise. The right of the teacher of youth to administer punishment is universally recognized, though there is diversity of sentiment as to kind and degree, and it is one of the most important and difficult of the teacher's duties. One writer says: "The amount and kind of punishment administered at school is one of the best tests of a teacher's capacity and fitness for the station he occupies. No subject connected with school management is more delicate, none more important, and none requires more judgment, discretion, or wisdom. As a general rule, the best teachers are those who punish least; and the wisest, those who make the best choice when punishment must be inflicted. Whatever savors of ill temper or brutality, whatever tends to the injury of the body, mind, or sensibilities of the child, is to be unsparingly condemned."

Punishments in school as well as in the family and in society have in too great measure been administered without reason, in mere caprice or passion, defeating the true ends of punishment. When to punish, what punishment to inflict in a given case, and how to punish, are questions of great importance, requiring mature judgment and good heart on the part of parents and teachers.

The following principles laid down by Bentham have some value for general guidance:

1. The punishment should exceed the apparent advantage derived from the commission of the offense.

2. The greater the offense, the greater should be the pains taken to secure its punishment.

3. Punishment should never be greater than is needed to prevent a repetition of the offense.

4. Regard should be paid to the sensibility of the offender, as dependent on age, sex, health, social position, etc.

5. Punishments should be increased in magnitude as the detection of the offense is uncertain or remote.

6. When the offense is not an isolated act, but an act indicating the existence of a habit, the punishment should outweigh the apparent advantages, not merely of the act, but of the habit.

To these may be added—

Due regard should always be had to the motive and spirit of the wrong-doer. The same outward act does not always require the same kind and degree of punishment. Teachers should discriminate sharply between wilful disobedience and mere childish thoughtlessness.

Not every wrong act requires punishment. Sometimes instruction, encouragement, and sympathy are more effective antidotes to misconduct than punishment.

The chief ends of school punishment are—

1. *Reformation.* In the state, punishments are retributive. In the family and the school they are mainly corrective. Children are punished for their faults. The good of the wrong-doer is the paramount consideration. Hence school and family punishments should contain no element of vindictiveness.

2. *Warning.* The knowledge that punishment is likely to follow wrong-doing has a restraining influence. In this way punishment is preventive as well as corrective. The wise and efficient ruler is a terror to evil-doers as well as a praise to them that do well.

3. *Condemnation of wrong-doing.* The right must be approved, the seal of condemnation placed on wrong. Virtue must be exalted, vice condemned and made odious.

Some characteristics of judicious punishment may be mentioned.

1. *Punishment should be administered with deliberation.* Anything like haste or passion is out of place and is liable to defeat the end in view. Teacher and pupil should both have time for reflection. The pupil may come to a better mind and the punishment may be averted, or at any rate less severity may be necessary. School punishment of any kind imposed with calmness and deliberation is always more efficacious and less likely to embitter the pupil.

The necessity may occasionally arise for dealing swiftly and summarily with the offender, but the rule is the other way.

2. *Punishment should be certain, or at least not capricious.* The certainty of even light punishment is a more effective preventive of offenses than capricious severity. It does not follow that there is no place in school administration for mercy and forgiveness; but that with an even hand and a steady rein every case is to be dealt with on its merit and not according to the mood or caprice of the teacher.

3. *Punishment should be adapted in kind and degree to the conditions and circumstances of the case.* It should be consequential as far as may be. The discipline of consequences is best where it is practicable. It is this that Rousseau and Herbert Spencer dwell upon with so much emphasis. And concerning the same, Mr. Fitch, an experienced English school inspector, points out that when a child sees that his punishment is the direct consequence of his fault, he cannot rebel as he might otherwise. "You eliminate altogether the feeling of personal resentment and the sense of injustice if you make the punishment thus, whenever possible, obviously appropriate to the fault and logically its sequel. The principle once seen, covers a good many school offenses. The obvious punishment for late coming is late going; for doing an exercise ill is to do it again well; for injury to the property of others, restitution at one's own cost," etc. But Fitch and

Compayre both point out very clearly the impracticability of depending solely on natural consequences for the correction of the faults of children. Fitch says: "Experience proves to us that it is wholly inadequate as a theory of moral government, either for a school or a state." And Compayre: "There is nothing more brutal, more inhuman, than the system which, suppressing all human intervention of the teacher in the correction of the child, leaves to nature alone the task of chastising him. . . . The system of natural consequences suppresses moral ideas—the idea of moral obligation and duty."

It is pre-eminently the duty of parents and teachers to interpose, in behalf of childhood, such milder though more arbitrary punishments as tend to avert the cruel and relentless penalties which nature provides for wrong-doing. To this they are called, and when they withhold needed chastisement and indulge the evil-doer, their guilt is great.

He is the true teacher who by every suitable means corrects his pupils' faults and saves them from wrong-doing and its inevitable consequences, and often the best he can do is to substitute arbitrarily his own lighter penalties for the far more painful natural results of imprudent conduct.

Of the modes of punishment I shall speak but briefly. Reproof, privation, seclusion, demerits, withdrawal of all signs of esteem and confidence, and temporary suspension, kindly and firmly ad-

ministered, will usually fulfill the more important conditions of effective punishment.

Expulsion and the rod are for flagrant offenses and obstinate cases. The former is in the power of the board of education only.

Concerning the use of the rod in schools, much has been said on both sides. Arguments against its use have been, for the most part, founded upon its abuse rather than its legitimate and judicious use. It is certainly better a school should be controlled by the use of the rod than that it should go uncontrolled. "The rod and reproof give wisdom," says Solomon. There seems to be desiguedly a close connection between the corporeal sensibilities and those that are mental and moral. "The intellect, the sensibility, and the will are all more or less affected by any suffering that may be inflicted upon the nervous sensibility, and if, when inflicted, there is a clear apprehension on the part of the sufferer as to its intent, and if it be administered in proper spirit and in proper quantity, it follows that, unless the subject of such punishment is beyond the reach of reformation, this means may and will reclaim him."

Nevertheless, it is to be borne in mind that the best teachers rarely resort to the use of the rod,—some of them never. The right attitude of the teacher is to maintain the right to use the rod, but avoid the use. Mr. Fitch tells of one of the best day schools he ever examined, in which the disci-

pline was singularly high-toned, manly, and cheerful, without one case of corporal punishment in its whole history. Yet the master begged the inspector to make no mention of the fact in reporting on the school. "I do not mean to use it," the master said, "but I do not want it to be in the power of the public or the parents to say I am precluded from using it. Every boy here knows that it is within my discretion, and that if a very grave or exceptional fault occurred I might use that discretion."

Good Dr. Arnold, of Rugby, is quoted as saying: "The proud notion of independence and dignity which revolts at the idea of personal chastisement is not reasonable and is certainly not Christian. It is the sin that degrades and not the punishment of it."

Horace Mann maintained that the rod could not be entirely banished from the school-room until a sufficient number of angels have been imported from heaven to supply all the schools with teachers; and he might have added—a sufficient number of little angels to supply all the schools with pupils. But Horace Mann is also quoted as saying: "Corporal punishment should never be inflicted but in cases of extremest necessity."

Well would it be if all teachers who find occasion to use the rod at all would use it so discreetly that legislatures and school boards would find no occasion to limit their prerogative or narrow their discretion in the matter by any formal enactment.

I find fitting close to this chapter in the words of Mr. Fitch:

"The great triumph of school discipline is to do without punishments altogether. And to this end it is essential that we should watch those forms of offense which occur oftenest, and see if, by some better arrangements of our own, temptation to wrong may be diminished and offences prevented. If your government is felt to be based on high principles, to be vigilant and entirely just, to be strict without being severe, to have no element of caprice or fitfulness in it; if the public opinion of the school is so formed that a scholar is unpopular who does wrong, you will find not only that all the more degrading forms of personal chastisement are unnecessary, but that the need of punishment in any form will steadily disappear."

The Moral and Religious Element in Education.

"One religion after another perishes, but the religious sense which creates them all never dies."

VIII.

The Moral and Religious Element in Education.

IT has been sometimes asserted by men claiming to speak with authority in such matters that the chief end of education is to fit men for getting on in the world—to train men for their particular occupations. It may be freely admitted that every man should be fitted for some honorable and useful occupation and should pursue it persistently, but as a means rather than an end. A man's life is more than meat and drink. The necessity laid upon men to labor for food, clothing, and shelter, is itself a valuable part of their moral discipline; but there is a spirit in man whose cravings can never be satisfied by the bread he earns.

That training is best for a man which is best calculated to develop all his capabilities. The particular sphere in life which anyone is to occupy cannot be determined beforehand, and it would seem very unwise to spend years in shaping and fitting a human soul for a niche it may never occupy. Far better would it seem to seek the perfection of our human nature in every direction and in all its capabilities. If to the highest physical development and the best scientific, literary, and æsthetic culture we

add supreme regard for God—an acknowledgment of His sovereignty and a practical recognition of our relations to Him as His children, we probably have the highest human conception of the perfection of our nature. Human perfection is not a fixed quantity, but rather an infinite progression. It consists in forever growing.

But in the light of such an ideal, how very inadequate is our school education. It is partial, one-sided, incomplete. It cultivates the lower faculties, leaving the higher and nobler powers to the blight and decay of inactivity, or to such chance development as other and less systematic agencies may afford. The schools do much in the way of intellectual development, and the results attained in this direction are not to be disparaged; but they fail in great measure to recognize the fact that the human soul is endowed with other and higher faculties equally susceptible of cultivation and growth. The schools do much for the head, but far too little for the heart.

The great educational want of our day is heart culture, and the great desideratum in the teachers who are to bless coming generations is heart power. Momentous changes are taking place in the world. The human family seems to be in a transition state. The old foundations are breaking up; the old landmarks are being removed. Men are no longer content with the creeds and dogmas to which they have been wont to trust. It is a time which tries men.

It is a time when they feel the need of something better than creed and ritual. Men realize more and more the need of a power of vision which will enable them to see other than material things, an understanding which will enable them to apprehend higher thoughts than the subtleties of human philosophy. There is higher knowledge than sense-knowledge. There are truths which deeply concern us which never can be reached by scientific method. The highest development of mere intellect can never attain to a knowledge of the highest truths. "He that loveth not, knoweth not God, for God is love." The power to apprehend spiritual truth proceeds from the heart. "With the heart man believeth unto righteousness." The divine educator of our race begins and ends with the heart as that which determines the character. A man is what his heart is. The heart gives tone and temper to the whole being. It is the fountain whence the streams of life issue; and the stream cannot be good unless the fountain be pure. Any system of education which neglects the cultivation of the heart seeks to purify the stream without any regard to the fountain.

There is in every man a native power of spiritual apprehension which is subject to the general law of human development. It may, by proper stimulation and exercise, be made to live and grow strong; or it may be dwarfed and enfeebled by neglect and disuse, until there is no consciousness of the posses-

sion of any such power. And furthermore, all our faculties are so closely related that all suffer from the neglect of any. The highest intellectual culture is never reached where the cultivation of the heart is wholly neglected. A French writer has said that the continual operation of the intellect without the presence of God dries up and exhausts the soul.

Moral and intellectual development should be carried on simultaneously. Each is the complement of the other. To separate them is to defeat the object of both. But were it possible to separate them, and to give precedence to either, moral culture has the first claim. "The moral and religious part of man's nature is the highest part. Of right it has sovereignty and dominion over all the rest. The whole scheme of creation, at least so far as it relates to man, was based on the supremacy of the moral faculties." Civilization is but the ascendency of the moral and religious element of human nature in the aggregate.

It is hard to account for the aversion of men to the cultivation of their higher faculties. Vast multitudes seem to live only in their lower nature. Bunyan's man with the muck-rake aptly illustrates the tendency of men to follow their lower animal instincts rather than their higher spiritual intuitions. This man is represented as shut up in a dingy room with a muck-rake in his hand. He looked no way but downward, while a shining one was above him with a beautiful crown of gold in his hand, which

he offered him in exchange for his muck-rake. But the man refused to look up and continued raking to himself the straws, little sticks, and dust which lay on the floor of his room.

The higher and better the culture proposed, the more determined and violent the opposition of men who live only in their lower nature. The man who said, "Makin' them thar picters don't do my boy no good," doubtless believed he had settled at a stroke and forever the whole question of drawing as a branch of education. He is but a type of a very large class, for whom æsthetic culture has no attraction, and to whom moral and religious instruction is absolutely repugnant. For want of early cultivation, their higher faculties lie dormant. They are no more capable of apprehending the things of the spirit than the deaf man of recognizing sound, or the blind man of distinguishing color.

An unwarranted distinction is sometimes made between morality and religion. Morality is religion in practice. Morality without religion is a form without the substance. Any system of education which ignores all moral training would scarcely find an advocate in this or any other enlightened land. All are agreed that the instruction in the schools should tend to the formation of upright character in the pupils; but at the mention of religion, which is the only foundation of all good morals, opposition is at once aroused. There must be no religious instruction in schools supported by

the state. This false sentiment has, doubtless, in great measure, grown out of the practice of confounding religion with sect, and dogma, and theological systems. It should be borne in mind that the dissensions, intolerance, and bitterness, which have in the past attended theological disputation, are not chargeable to religion, but to the want of it. Much of the opposition to moral and religious instruction in schools which now exists is directly chargeable to the churchmen. When they lay down their weapons of warfare, and when earnest effort to lead men in the way of pure and noble living takes the place of theological disputation, we may expect much of this opposition to disappear. The great progress made in this direction in recent years gives hope for the future.

Religion is defined by Dr. Watts as "duty to God and our neighbor," and by Worcester as "an acknowledgment of God as our Creator, with a feeling of reverence and love, and consequent duty and obedience to Him; duty to God and His creatures." And this is the sum of all morality. There is not a moral maxim nor an ethical principle deemed valuable by civilized and enlightened men which is not included in the Christian religion. The great central fact of Christianity is Christ giving Himself to help men into the way of right living. True religion is the voice of God speaking to the hearts of men, calling them to Himself, that they may be like Him. And may not the youth in our schools

be taught to recognize that voice and heed its warnings and invitations? Horace Mann has, well said:

"The domain of education extends over the three-fold nature of man; over his body, training it by the systematic and intelligent observance of those benign laws which secure health, impart strength, and prolong life; over his intellect, invigorating the mind, replenishing it with knowledge, and cultivating all those tastes which are allied to virtue; and over his moral and religious susceptibilities also, dethroning selfishness, enthroning conscience, leading the affections outward in good will toward men, and upward in gratitude and reverence to God."

The happiness of individuals, and the purity, prosperity, and permanence of society, imperatively demand the cultivation of all those susceptibilities of our nature whose proper development tends to range the will on the side of God and right. There is no safety, either to the individual or to society, in any other course. Are we not already reaping the fruit of our false views and neglect in this matter, in the low state of public morals, the corruption of the public conscience, the betrayal of public trust, and the general disregard of moral obligation, which seem at times to threaten the very foundations of society? The Prussian maxim, "What you would have appear in the life of the nation, you must put into its schools," is sound and wise. If we are to enjoy the blessedness of the "nation whose God

is the Lord," we must teach the fear of God in our schools.

It has been urged that there is diversity of opinion among men in matters of religion, and that on this account religious instruction should have no place in public schools. There are wide differences of opinion among men on scientific subjects. Shall science on that account be excluded from the schools? There are also differences of opinion in regard to the administration of government—even in regard to the principles on which government is founded. Shall we, on that account, forbear to administer government? Because a teacher belongs to one political party or another, must he be restrained from instructing his pupils in the principles of good government? A sense of propriety should restrain teachers from all partisan and sectarian instruction and influence; but the principles and practice of pure religion and good citizenship should be emphasized and enforced. The young people should be taught and required to render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. A Chicago school report contains this sound and wise sentiment: "Sectarianism and partisanship have no place appropriate for them in any institution under government support or control; but for patriotism and *pure religion* an appropriate place is found in every institution controlled and supported by government."

But it is maintained that religious instruction

cannot be given in public schools without interfering with the rights of private conscience. The very first right of conscience, and that upon which liberty of conscience depends, is the right to be enlightened. It is strange, indeed, that to instruct and enlighten the conscience, and teach men to obey its dictates, should be deemed a violation of the rights of conscience. But admitting that there may be involved some things contrary to the blunted conscience of some individuals, does that settle the question? Would not the exclusion of all religious instruction and training from the school be a far greater violation of the rights of conscience? Let us look at the bearing of this question in some other directions. Do we, as a rule, permit private conscience to interfere with public good? For example, do we feel bound to respect the Mormon conscience? Did we respect the slaveholder's conscience in 1861? Must we deny to the government the right of self-preservation because some of its citizens are conscientiously opposed to bearing arms in its defense? Much less should we deny the State the right of self-preservation by securing the integrity as well as the intelligence of her citizens.

It is also maintained that religious instruction belongs to the family and the church, and not to the school. To this it is a sufficient answer, that a large number of youth would be left without any moral or religious training; and if it is incumbent on the State to undertake any part of the work of

instruction, there is none so essential to her welfare as that which secures uprightness and purity in the lives of her citizens. Vast multitudes of children are reared in godless homes, scarcely a tithe of whom ever come under the influence of church or Sunday school; and of those who do attend Sunday school with more or less regularity, not all, by any means, can be said to receive effective moral and religious training. I am constrained to say that the influence of many Sunday schools, on account of their low standard of discipline, and the low order of teaching talent employed, are far less efficient in producing good moral character than the thorough discipline and instruction of the public school, even where no direct moral instruction is given. I believe the tendency in many Sunday schools is to both moral and intellectual dissipation. Not all Sunday schools deserve this censure; but in a majority of them there is need of a much higher standard of instruction and discipline. The Sunday school ought to have a higher mission than the entertainment or amusement of the children.

The public school is the only place where moral and religious training and influence can be brought to bear on a majority of those whose homes are devoid of them; and no other agency is capable of producing such definite results in this direction. Not even the Christian ministry is above the teaching profession in the variety, adaptation, and power

of its appliances, and in the immediateness and productiveness of the results which may be gained by their use. The minister teaches at intervals, while the teacher's work goes on from day to day. The preacher can point to the right path, but he cannot make his hearers walk in it. He cannot constrain the will, and bind it firmly to duty; nor can he exercise the power of personal authority and discipline, or stamp his own entire individuality, with all the weight of his varied knowledge and force of character, upon his people, as can the true teacher upon his pupils. He labors to impress those whose habits are fixed, and whose sensibilities are blunted. The teacher operates upon the impressible minds and hearts of youth, whose souls are all aglow, and whose hearts are plastic under the gentlest touches of his hand, and tenderly responsive to all his thoughts and feelings. Oh that the teachers of our land felt the weight of responsibility which rests upon them! What trusts are committed to them! and what opportunities they have for good!

I am not unaware that there are difficulties in the way. I admit the seeming force of some of the objections urged against religious instruction in schools supported and controlled by the state; and I freely confess my inability to comprehend, in all their bearings, the complicated social and political problems which the question involves, yet it seems to me that the obligation is laid upon us, and we

dare not shrink from the duty because of the difficulties. The true solution of the problem can be found only by going forward in the accomplishment of the work. One consideration of great weight in my mind is the fact that all the difficulties attending the question have their origin in human imperfection, or, to use a stronger term, in human perverseness. It is not to be supposed that if the human family were in its normal condition there would be doubt in the minds of any about the propriety of teaching all the children in the schools to fear God and keep His commandments. The true course for teachers to pursue is to press forward steadily and carefully, gaining wisdom and skill by experience, and trusting to the Great Teacher of mankind to direct the issue. There is much need for the exercise of prudence. "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient; in meekness instructing them that oppose themselves."

We must of necessity recognize the direct agency of an unseen but efficient power, coming to us from above, to work in and renew the forces of our humanity. But this does not diminish aught of human responsibility. The cultivator of the soil recognizes the fact that sunshine and rain are essential to vegetable growth, but he is, on that account, no less assiduous in his efforts so to prepare the soil that the sun and rain may operate under the most favorable conditions; nor is he any the less

vigilant in preventing the growth of noxious weeds which hinder the growth he seeks to foster.

There is a prevalent impression that the best moral instruction is that which is least formal, that which may be imparted in connection with other subjects of instruction, or which may be given incidentally, without the setting apart of time for the purpose. It is doubtless true that much valuable instruction may be imparted in this way. The teacher who is filled with an ardent desire to do his whole duty in this matter can find many occasions for impressing the minds of his pupils with valuable moral lessons. But experience shows that, amid the multiplicity of subjects requiring the teacher's time and attention, no fitting place is likely to be found for a subject to which no definite place is assigned. This is doubtless one of the reasons for the neglect of moral and religious instruction in most schools. No one would expect the success of an attempt to teach grammar or arithmetic in this casual or incidental way. Not only should this work have its own appropriate time, but it should be carried on after a carefully devised plan.

First in order and importance among the things to be taught, and requiring constant inculcation, is the fear of God. "The fear of the Lord is the beginning of wisdom." Jacob's favorite son, one of the purest and strongest characters in history, gave the key to his life when he said, "I fear God." The fear of God includes in it reverence and love

for God as our father, a recognition of His authority over us, and the obligation resting upon us of obedience and submission to Him. No other power is so efficient in the right development of moral character as a vivid conception of God's active presence, and conscious intelligent interest in human affairs. The thought of God's personal presence and our accountability to Him should be kept constantly before the minds of the young. "Thou God seest me," and "Every one of us shall give account of himself to God," are appropriate mottoes for every school room.

Horace Greeley never uttered profounder truth than when he said in an educational address, "The true idea of God clearly unfolded within us, moving us to adore and obey Him, and to aspire after likeness to Him, produces the highest and best growth of our nature. Nothing else so thoroughly awakens the moral sense within us, and leads to the comcomplete enthronement of conscience over the lower desires, appetites and passions."

The moral sense may be awakened very early. The chief danger arises from its neglect until selfish desires and base passions have grown strong. If from childhood men were taught to follow the first intimations of conscience, and honestly to obey them and carry them out in action, the power of conscience would grow so strong as to become the controlling principle of the life.

But if conscience is to be enthroned it must be

enlightened. An unenlightened conscience is a blind guide. All our youth should be instructed in the principles of Christian ethics. They should be taught to know the right and inclined and constrained to do it. For purposes of instruction there is no other instrumentality which can compare with the teachings of the Bible. It is the best text-book of morals. It has been provided by an authority higher and wiser than boards of education or state legislatures. Man's creator is its author. He knew the tendencies and capabilities of human powers as no man can know them, and He has given in this book the instruction best adapted to produce the purest and strongest character.

"How pure, how perfect are Jehovah's laws,
From them the soul its best instruction draws;
Truth, virtue, love, and wisdom they impart,
Light to the eyes and rapture to the heart.
Bright is the gloomy cavern's jeweled oar,
Sweet is the roving bee's collected store;
But what can nature, what can art bestow,
Like the pure words that from Jehovah flow?"

There should be no enforced use of the Bible in schools, under present conditions, nor should its use be prohibited by either state or local enactment. It should be left, as its author has left it, entirely free. The perfunctory reading of the Bible in school, by a teacher who does not acknowledge its authority and love its precepts, will have little influence for good, if its effect be not positively pernicious. More important than the Bible in school, is its

spirit in the heart of the teacher. He may impress, directly and indirectly, the thought of the being and love of God, and the knowledge of the obligations arising from our relations to Him and to each other; and the pupils may receive, as an emanation from the teacher's inner life and character, an elevated religious spirit. Yet, in communities where no serious opposition exists, the daily use of the Bible is desirable; and my experience and observation lead me to conclude that the earnest and judicious teacher will rarely meet with any interference.

The general atmosphere of the school and the personal influence of the teacher may be powerful instruments of moral culture. The degree of faithfulness and efficiency with which school duties are performed, determines in a great measure the moral tone of the school. The standard which the teacher fixes for himself; and the standard he requires of his pupils in the accomplishment of the work of the school, go very far toward fixing the pupil's moral standard for life. The pupil who has been punctual and regular in his attendance at school, and prompt and thorough in the preparation and recitation of all his lessons for the ten or twelve years of his school life, will rarely fail to become an efficient and reliable man or woman.

The discipline of the school may be so exercised as to beget in the pupils the power of self-control, regard for the rights and feelings of others, and hatred of deception and every form of wrong. In

the exercise of discipline, the teacher should keep constantly before his mind the highest good of his pupils. With teachers of weak moral character, the first question generally is, How will this or that measure affect myself? What will people think? or how will it affect my reputation? But with the true teacher, the great question is, How will it affect the character and life of my pupils?

The motives to which the teacher is accustomed to appeal will have great influence on the character of his pupils. If the motives are low and selfish, the moral nature will be debased. The incentives set before the young should be such as tend to quicken the conscience and to develop and strengthen the moral nature. There is probably no other topic more fundamental and vital in education than this. It demands the most thoughtful consideration of parents as well as teachers. And in connection with this the inner life and character of the teacher is of supreme importance. It has been said in regard to painting that "the characteristic traits of the artist, despite his efforts to the contrary, find their expression on the canvas." The masterpieces of Rembrandt have been pronounced coarse and gross, while those of his contemporary, Vandyke, are invariably spoken of as the embodiment of purity and refinement. These individualities are noticeable in their portraits of the same persons. The teacher is an artist, who, all unconsciously, it may be, is constantly transferring to his pupils the

lineaments of his own soul. Every teacher exerts on the moral nature of his pupils an influence either good or bad. A silent, unconscious influence goes out from his inner life and character, which cannot be measured. Some people have been so deeply impressed with the thought of the great power of the teacher's influence, as to conclude that all the moral and religious influence of the school which is of any worth, must come from the teacher's character and life; and that there is no need of direct and formal instruction. The fact must not be overlooked that the inculcation of right moral principles vitalizes and increases the teacher's moral influence. Precept and example are the complement of each other. The Great Teacher exerted a power of personal influence unequaled by any other teacher of our race. Yet He taught, from day to day and from house to house, the principles of pure morality and religion, as well as the practical duties of every-day life.

The subject is one of transcendent interest and importance. The gravest responsibility that now rests upon the teachers of this country is the right moral training of the youth of the land. Upon this depends the prosperity and permanence of our free institutions.

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